Preaching is like the head of our KC Society

The purpose of this article is to emphasise the great and urgent need for preaching activities (which is more important than temple management) which is the spearhead of the Mission of Srila Prabhupada and also highlighting the dangerous effect **schisms**. Through the lectures, letters and conversations of Srila Prabhupada he stressed this point again and again especially to his leading devotees. When disciples do not strive to fulfill the orders of the spiritual master but instead work towards realising their own selfish ambitions there is naturally stagnation. The tendency to compromise the preaching to accommodate other things such as elaborate managerial formulas, whimsical fantasies of all sorts etc… in essence, things which tend to go in the name of "service" to the Guru's mission but in actual fact spoil it are simply different manifestations of the latent disease…personal interest.

As is always the case contamination starts with the head going bad and gradually infiltrates the entire society affecting even ordinary rank and file devotees. Behind all of Srila Prabhupada's extraordinary accomplishments **it is the duty of every devotee to capture the essence of the Guru's mission**. Failure to do so leaves one at the risk of falling into material entanglement. In the great establishment **ISKCON** there are certainly many aspects all meant ultimately for the purpose of pleasing the Supreme Lord Krsna However these only possess value if used to carry out the orders of Srila Prabhupada. It was far more important for Srila Prabhupada to see his devotees saved from the victimization of Maya and actually advance in the Krsna Conscious Science than it was to develop a worldwide organisation. This of course is not to say that it is of no value but only to emphasise that its purpose should be fulfilled. Srila Prabhupada made the following remark about his own Guru Maharaja.

" *According to the revealed scriptures,* ***if a spiritual master can convert even one soul into a perfectly pure devotee, his mission in life is fulfilled****. Srila Bhaktisiddhanta Sarasvati Thakura always used to say, "* *Even at the expense* *of all the properties, temples and mathas that I have, if I could convert even one person into a pure devotee, my mission would be fulfilled*."" (C.C Adi lilä 7.91)

So in effect the purpose and life force of Srila Prabhupada's mission is to preach and deliver the fallen conditioned souls bringing them into the position of pure devotees. Without preaching, the movement is spiritually dead as well as its members.

"We are going to produce such Vaisnavas, not these dull rascals, sitting down . We don't want these Vaisnavas, sitting down rascals. We want Arjuna ***or we want no one*** *. That is Vaisnava. That is wanted.*
Jayatirtha: It's time to go back. [break]
Prabhupada: ...that if we remain rascals, then that Gaurasundara's example will be followed. One day you'll again become crazy and close up everything and smoke. That's all. My Guru Maharaja used to say, prana arthe yanra sei hetu pracara. " ***One who has got life, he can preach****." The dead man cannot preach. So you become with life, not like dead man. Without life ... Just like all my godbrothers. They are dead men. And therefore they are envious of my activities.*

They have no life. ***If you want to make easy-going life, showing the Deity and then sleep, then it is a failure movement****.*
Bahulasva: Jaya Prabhupada ."
(Morning walk July 13, 1974, Los Angeles)

At any cost we should see that the preaching survives which is like the head of the Krsna Conscious Society.

"*This routine work, such as chanting, speaking, rising early, cleaning, cooking and offering prasadam, arati, reading books-- these activities are the backbone of our Society, and if we practice them nicely in a regulative manner, then our whole program will be successful.* ***If we become slack or neglect these things, then everything else we may try will fail.*** *So it is very important that you keep your standards very high in these activities, then your preaching will be strong. Preaching is our real business, preaching and distributing books.* ***If your preaching work is strong, then your management of temple affairs will also become automatically very strong.*** *Just like if the head wills it, the hand will move.* ***Preaching is like the head of our KC Society--if the head is removed, the whole body dies.*** *Managing is the hands, which work nicely if the head is healthy. If the hands are removed, the body will not die, but it will be crippled.* ***So preaching is more important than management****, but both must be there if the whole body is to operate nicely*."
(Letter to: Patita Uddharana, Delhi, 8 December, 1971)

We have broken this article into 3 Sections, (A) **Purity is the force by which to preach** , (B) **Trouble making, Trouble shooting** and (C) **Simply by Chanting**. It would be worth the while for the reader to go through each section chronologically so as to gain a comprehensive understanding of the issues.

Section A - Purity is the force by which to preach.

"Just like these people, either in India or here, they remain simply churchianity, going to the church without any understanding. Therefore it is failing. It is now... Churches are being closed. ***Similarly, if you do not keep yourself fit to preach, then your temples will be all closed in due course of time. Without preaching, you'll not feel enthused to continue the temple worship.*** *And without temple worship, you cannot keep yourself pure and clean. The two things must go on, parallel. Then there is success. In modern time, either Hindus, Muslim or Christian, because in these places there is no teaching of philosophy, therefore they are closing, either mosque or temple or church. They will close .*
(Morning walk-December 12, 1973, los angeles)

"*If your preaching work is strong,* ***automatically management will be easy****. And preaching work is strong if our routine work is strong. Never neglect our regular program and that will be your success*" (Letter to: Sucandra 72-01-11)

"*For the time being work with Hamsaduta and stop the bickering and conflicting camps. You must work hard to absolve the debts you have massed so we will not lose our standing there. If everyone is strictly chanting at least 16 rounds daily and reading the books and observing the regulative principles* ***then management will be at our finger's end****, and there will be no difficulty in maintaining Krsna Consciousness*."
(Letter to: Puranjana 74-04-07)

"Yes , ***preaching is more important than managing***. Just because you are preaching nicely and distributing so much prasadam, ***the management will follow like a shadow and Krishna will send you no end of help."***
(Letter to: Satsvarupa 71-11-21)

"As preachers, we do not require elaborate temples for our work . *No, we are content to live under a tree. So, as long as your preaching work is going on, never mind there is no temple. of course, in your western countries people must have a comfortable place to sit down or they will not come for chanting. So as soon as possible you may get a nice place and invite the general public by making it very attractive"*
(Letter to: Locanananda 71-12-08)

"*I am very glad to hear that a new devotee has given $6,500 to your temple. A similar report has just come from Hamsaduta in Hamburg, Germany. So it is a very good sign that people are coming and of their own accord giving everything,* ***that is the proof of your powerful preaching work****. If we simply remain pure and become very convinced of this Krishna philosophy, any sane man will agree with us when we speak. And if we are determined to please Krishna with our routine work despite all kinds of economic handicaps, He will provide all relief. Just see.* ***If preaching is strong, management will be strong. That is the rule***."
(Letter to: Damodara 71-12-03)

NOTE: We have often heard the excuse from those absorbed in temple management that they are too busy to do other things such as preaching or taking care of the spiritual lives of the devotee inmates in the temple. For them these things are looked on as luxury or things for devotees to do "who are not busy with services". The tendency for such devotees is they over look the broader picture and the ultimate purpose of temple management. Srila Prabhupada gives the real definition of management

"*Now we have got very many centers, but the duty is very responsible. So as, so far the center is concerned, the local president is (indistinct) man. The GBC can supervise that things are going on.* ***The first management is that each and every member in the temple is chanting sixteen rounds regularly and following the regulations, that's all****. Otherwise we have no… That is our spiritual strength. That must be executed. Haridasa Thakura, such exalted personality, such advanced, still he is numerical counting even up to the point of his death. Therefore he was given the namacarya, because so rigid (indistinct). Even at the time of his death, Lord Caitanya requested, "Now you can minimize." "No sir, I cannot minimize." And what is the number? 300,000. These are the examples. (indistinct) Sometimes… But the regulation is that if one day you cannot finish, you have to finish on the next day. But sixteen rounds is not very large number, the lowest. The lowest in India is twenty-five (?). Here sixteen rounds, twenty-five, not even twenty-five. So the president, local president, must see that the members are chanting.* ***So this way the institution will be***

managed, then it will make progress *. That is our spiritual strength—to observe the regulative principles and at least chant sixteen rounds.* ***Then you do other things****. This is the biggest institution of spiritual activities so everyone of us should be spiritually strong.* ***Otherwise, superficially if we want to manage, it will not be possible****." (indistinct).*
(Conversation with the GBC Los Angeles, May 25, 1972)

"First business *will be to preach widely throughout the city and distribute our books and Krsna Consciousness propaganda. In this way, try to recruit some local men to help you. You are only two persons, therefore big temple with deity worship and so many other things will be impossible to maintain. Therefore if you get a place, simply hold our standard program of kirtana morning and evening, with class, inviting friends and other people that you meet.* ***In this way develop the thing gradually****, we are not in very much hurry to get big big house and very comfortable position, no. Our first and foremost business is to spread Krsna Consciousness.* ***So utilize every opportunity that Krsna gives you for preaching His message, that is real meaning of temple management"***
(Letter to: Sama, Sammita 73-01-04)

NOTE: It was Srila Prabhupada's vision to create a society or institution to give shelter to the sincere souls who were suffering on account of material association. Those devotees who were truly spiritually benefited can remember what it was that attracted them to the Krsna Consciousness movement. It was the purity, the spiritual bliss and genuine love amongst the devotees and Srila Prabhupada. Everyone left behind the world of politics and diplomacy to join a society that was completely carefree. This was not utopian but was a fact. Through Srila Prabhupada's teachings he emphasised the point that spiritual means for the satisfaction of Krsna via the guru and material means for one's own satisfaction, it was with this dovetailing propensity that a thing would be considered either material or spiritual. This spiritual consciousness required to deal with supposedly material things could only be maintained if devotee strictly adhered to the basic practises.

"In our preaching work also, we deal with so much property and money and so many books bought and sold, but because these dealings all pertain to the Krsna consciousness movement, they should never be considered material. That one is absorbed in thoughts of such management does not mean that he is outside of Krsna consciousness. ***If one rigidly observes the regulative principle of chanting sixteen rounds of the maha-mantra every day****, his dealings with the material world for the sake of spreading the Krsna consciousness movement are not different from the spiritual cultivation of Krsna consciousness .*"
(SB 5.16.3)

"From this we can understand how we have to be very cautious in executing our spiritual duties by observing the rules and regulations and regularly chanting the Hare Krsna maha-mantra. ***If we neglect doing this, we will eventually fall down****. We must rise early in the morning, bathe, attend mangala-arati, worship the Deities, chant the Hare Krsna mantra, study the Vedic literatures and follow all the rules prescribed by the acaryas and the spiritual master.* ***If we deviate from this process, we may fall down, even though we may be very highly advanced****."*
(SB 5.8.8)

"There are many regulative principles in the sastras and directions given by the spiritual master. These regulative principles should act as servants of the basic principle—that is, one should always remember Krsna and never forget Him. ***This is possible when one chants the Hare Krsna mantra. Therefore one must strictly chant the Hare Krsna maha-mantra twenty-four hours daily*** *. One may have other duties to perform under the direction of the spiritual master, but he must first abide by the spiritual master's order to chant a certain number of rounds. In our Krsna consciousness movement, we have recommended that the neophyte chant at least sixteen rounds.* ***This chanting of sixteen rounds is absolutely necessary if one wants to remember Krsna and not forget Him. Of all the regulative principles, the spiritual master's order to chant at least sixteen rounds is most essential*** *.*
One may sell books or enlist life members or render some other service, but these duties are not ordinary duties. These duties serve as an impetus for remembering Krsna. When one goes with a sankirtana party or sells books, he naturally remembers that he is going to sell Krsna's books. In this way, he is remembering Krsna. When one goes to enlist a life member, he talks about Krsna and thereby remembers Him. Smartavyaù satatam visnur vismartavyo na jatucit. The conclusion is that one must act in such a way that he will always remember Krsna, and one must refrain from doing things that make him forget Krsna. These two principles form the basic background of Krsna consciousness ."
(C.C Madhya 22.114)

"Amongst all our duties surely we must not forget to complete our sixteen rounds . We should not be carried away simply by the Krishna duties which is also regarded as good as chanting, but in all circumstances we shall not forget this duty ."
(Letter to Ranadhira LA 24 Jan, 1970)

"So the future of this Krishna Consciousness movement is very bright, ***so long the managers remain vigilant that 16 rounds are being chanted by everyone without fail****, that they are all rising before four morning, attending mangal arati--****our leaders shall be careful not to kill the spirit of enthusiastic service, which is individual and spontaneous and voluntary. They should try always to generate some atmosphere of fresh challenge to the devotees, so that they will agree enthusiastically to rise and meet it. That is the art of management: to draw out spontaneous loving spirit of sacrificing some energy for Krishna****. But where are so many expert managers? All of us should become expert managers and preachers. We should not be very much after comforts and become complacent or self-contented. There must be always some tapasya, strictly observing the regulative principles-- Krishna Consciousness movement must be always a challenge, a great achievement to be gained by voluntary desire to do it, and that will keep it healthy.* ***So you big managers now try to train up more and more some competent preachers and managers like yourselves*** *. Forget this centralizing and bureaucracy.*
Hoping this meets you in good health.
Your ever well-wisher,
A. C. Bhaktivedanta Swami"
(Letter to Karandhara Bombay 22 Dec 1972)

"Therefore, take advantage of this temple, the centers we are opening, and live in Vaikuntha. ***And the authorities of the temple should be so careful that it does not turn into something else besides temple****. Then you are safe. The maya cannot touch you."*
(Lecture SB 2.3.22 Los Angeles June 19 1972)

NOTE: There is no doubt that Srila Prabhupada envisioned a dynamic preaching movement however his first concern was that devotees be saved before they could enter into the spirit of saving others.

"We should not be carried away. ***Then finished****. In order to check others, if we become carried away, (laughing) then finish all business. To save them from being washed away by mäyä, if we become washed away, then where is the hope? Therefore Caitanya Mahaprabhu said, janma särthaka kari' kara para-upakära [Cc. Adi 9.41]. Be strong so that you may not be rascal, and then you can do; others you can check. Otherwise, it will be impossible. How it is possible? A man is drowning. If you are strong enough, you can save. But if you also become drowned, then how you'll save him? So the everything is there.* ***Save yourself,***

save others. This is our Krsna consciousness movement. First of all save yourself; then try to save others. <u>Or both things can go on simultaneously</u>*. The same example. If you want to save somebody who's drowning you must know that I may not be washed away. I have to remain strong; then I can save him .*" **(Conv Feb 14, 1977, Mayapura)**

NOTE: To save oneself a diligent study of Srila Prabhupada's vani is a must!!! There is a common argument used by devotees lacking in enthusiasm to adhere to this. In order to justify their own lacking they try to put off an aspiring devotee to dive deep into the nectar of Srila Prabhupada's vani on the plea that one should not just read but he should do something practical, some service. It in fact wouldn't hurt if devotees just took a few years out of their life and spent it in reading the books cover to cover, thus learning the actual conclusions before preaching them to others. Better to be slow but sure than to be a cheap devotee with no substance…

"Now I want that we shall concentrate on making our devotees Krishna conscious and ourselves becoming Krishna conscious, and not be so much concerned with expanding ourselves widely but without any spiritual content. ***Just like boiling the milk, it becomes thicker and sweeter. Now do like that, boil the milk".*** (Letter to: Rupanuga 72-05-09)

"*Hearing, then kirt... After hearing, the next stage is spreading, pushing on, the news of Krsna. First of all hearing, then kirtitavyas ca, spreading. And smartavya. Smartavya means thinking always. Otherwise what you will preach? You hear, you think of it, you preach—this is the business .*" (Lecture SB2.1.1-5 Boston 1969)

*"One who represents someone else must fully know that person's mission. The devotees in the Krsna consciousness movement must therefore be fully aware of the mission of Krsna and Lord Caitanya; otherwise they will be considered foolish. <u>**All devotees, especially preachers, must know the philosophy of Krsna consciousness so as not to be embarrassed and insulted when they preach**</u>." (SB 6.1.38)*

… At present with the amount of chaos that exists in Vaisnava circles and the amount of ignorance that prevails amongst those whom we would assume should know better it wouldn't hurt for there to be a time period of intense study of Prabhupada's Siddhanta to purify us and enliven us. Once devotees are equipped fully with the proper understanding then they can do well for others.

"After receiving the spiritual master's mercy, one must repeat his instructions, and this is called sravana-kirtana—hearing and chanting. ***One who has not properly heard from the spiritual master or who does not follow the regulative***

principles is not fit for chanting (kirtana). *This is explained in the Bhagavad-gita (2.41): vyavasayatmika buddhir ekeha kuru-nandana.* ***One who has not listened carefully to the instructions of the spiritual master is unfit for chanting or for preaching the cult of devotional service*** *. One has to water the bhakti-lata-bija after receiving instructions from the spiritual master."*
(C.C Madhya 19.152)

"Do you remember, any one of you, this verse from the Bhagavad-gita? Eh? But you don't read. So I am writing all these books simply for selling, not for reading. This is not good. And if somebody asks you, "You are so much eager to sell your books. Do you read your books?" Then what you will say? "No, sir, we don't read. We sell only. Our Guru Maharaja writes, and we sell." ***That is not good business. You must read***. *Why I am writing so many books? Not a single moment waste. If you want to become successful in Krsna consciousness, don't lose even a single moment".*
(Lecture SB 1.16.24 Hawaii 1974)

…Failure to follow this is a sure falldown

"All the devotees connected with the Krsna consciousness movement must read all the books that have been translated (the Caitanya-Caritamrta, Srimad-Bhagavatam, Bhagavad-gita and others); ***otherwise, after some time, they will simply eat, sleep and fall down from their position***. *Thus they will miss the opportunity to attain an eternal, blissful life of transcendental pleasure."*
(C.C Madhya 25.279)

"The ***constant hearing and chanting*** *of the glories of the Lord is recommended in Bhagavad-gita: satatam kirtayanto mam yatantas ca drdha-vratah [Bg. 9.14].* ***Those who have taken to Krsna consciousness should be very careful that not a single moment is wasted and that not a single moment is spent without chanting and remembering the Supreme Personality of Godhead and His activities*** *. By His own actions and by the actions of His devotees, Krsna teaches us how to become cautious in devotional service. Through the medium of Bharata Maharaja, Krsna teaches us that we must be careful in the discharge of devotional service. If we want to keep our minds completely fixed without deviation, we must engage them in devotional service* ***full time***. *As far as the*

members of the International Society for Krishna Consciousness are concerned, they have sacrificed everything to push on this Krsna consciousness movement. Yet they must take a lesson from the life of Bharata Maharaja to be very cautious and to see that not a single moment is wasted in frivolous talk, sleep or voracious eating. Eating is not prohibited, but if we eat voraciously we shall certainly sleep more than required. ***Sense gratification ensues, and we may be degraded to a lower life form. In that way our spiritual progress may be checked at least for the time being****. The best course is to take the advice of Srila Rupa Gosvami: avyartha-kalatvam [Cc. Madhya 23.18-19]. We should see that every moment of our lives is utilized for the rendering of devotional service and nothing else. This is the secure position for one wanting to return home, back to Godhead."*

…but how devotees will do this if the leaders themselves aren't doing it?

I am very pleased to see the things are going on, and that new centers are opening many in Germany. Now I am feeling very much inclined for retiring behind the scenes to translate my Srimad-Bhagavatam. This means that now you all leaders, especially the GBC members, must become very much responsible and do the work that I am doing to the same standard. So *I want you leaders especially* ***to become very much absorbed in the philosophy of Bhagavad-gita, Srimad-Bhagavatam,*** *and become yourselves completely convinced and free from all doubt . On this platform you shall be able to carry on the work satisfactorily,* **but if there is lack of knowledge, or if there is forgetfulness, everything will be spoiled in time** . So especially you must encourage the students to read our books throughout the day as much as possible, and give them all good advice how to understand the books, and inspire them to study the things from every point of view . In this way, by constantly engaging our tongues in the service of the Lord, either by discussing His philosophy or by chanting Hare Krishna, the truth is that Krishna Himself will reveal Himself to us and we shall understand how to do everything properly. ***Now we have got so many students and so many temples but I am fearful that if we expand too much in this way that we shall become weakened and gradually the whole thing will become lost.*** Just like milk. We may thin it more and more with water for cheating the customer, but in the end it will cease to be any longer milk. Better to boil the milk now very vigorously and make it thick and sweet, that is the best process. ***So let us concentrate on training our devotees very thoroughly in the knowledge of Krishna Consciousness from our books, from tapes, by discussing always, and in so many ways instruct them in the right propositions.***
(Letter to: Hamsaduta 72 06 22)

"The word sravayet, mentioned in a previous verse, indicates that one should not only read for himself, but should also induce others to read and hear . ***That is called preaching****. Caitanya Mahaprabhu recommended this practice: yare dekha, tare kaha 'krsna'-upadesa (Cc. Madhya 7.128). "Whomever you meet, simply talk with him about the instructions given by Krsna or tell him of narrations about Krsna." Prthu Maharaja's history of devotional service is as potent as narrations*

about the activities of the Supreme Personality of Godhead. One should not make distinctions between the pastimes of the Lord and the activities of Prthu Maharaja, and whenever it is possible a devotee should attempt to induce others to hear about Prthu Maharaja. ***One should not only read of his pastimes for one's own benefit but should induce others to read and hear about them also. In this way everyone can be benefited****."*
(SB 4.23.38)

"You mention you like to speak now very often, ***but the first business should be to preach to the devotees. It is better to maintain a devotee than to try to convince others to become devotees****. It is the duty of the GBC to maintain the devotees, keep them in the highest standard of Krishna Consciousness, and give them all good instruction, and let them go out and preach for making more devotees. Your first job should be to make sure that every one of the devotees in your zone of management is reading regularly our literatures and discussing the subject matter seriously from different angles of seeing, and that they are somehow or other absorbing the knowledge of Krishna Consciousness philosophy . If they are fully educated in our philosophy and if they can get all of the knowledge and study it from every viewpoint, then very easily they will perform tapasya or renunciation and that will be their advancement in Krishna Consciousness. So first thing is to instruct all of your temple presidents and the other devotees to read daily, just as we have done in our morning class in Los Angeles. You may remember that we were reading one sloka each morning in Sanskrit and reciting it altogether and then discussing it thoroughly by seeing different new things. So you introduce this system and train the devotees first.* ***Don't be too much concerned for the time being with nondevotees, now we must fix-up what devotees we have got in the knowledge of Krishna Consciousness, then we will succeed. What good are many, many devotees if none of them are knowledgeable?"***
(Letter to Satsvarupa 1972)

NOTE: Nowadays there is a class of devotees whom we may call ***self-appointed leaders***. That is they advertise themselves as such without the necessary qualifications. Through subtle manipulations and utilising of Srila Prabhupada's letters as well as other forms of vani (such as conversations, purports etc...) they manage to abuse devotees' naivety in the matter.
As such one must carefully consider therefore the real criterion for leadership, in this way such individuals can be exposed for what they truly are and innocent devotees can be spared the torture. The following statements reveal.

"We are taught to address others as Prabhu . Prabhu means master; and the leader of the masters is called Prabhupada. **So if the Prabhus have surrendered to the Prabhupada, why there shall be such mentality of occupying the superior position ? This is contradictory**.
Kindly stop this unnecessary misunderstanding. Both Upendra and yourself are competent and experienced, so please adjust your disagreement amongst your selves. It is my request. *As a matter of fact, as you are the pioneer in taking all risks to go to Australia, naturally you shall be considered as the leader, but a leader's position is also very grave and responsible* . **A leader has to lead others very tactfully and intelligently**. Kindly therefore do not quarrel, but go on with your duties progressively."
(Letter to Bali mardana, Upendra Los Angeles 10 May, 1970)

NOTE: There is a significant point in this letter. Here Srila Prabhupada mentions that the one who is the **pioneer in taking all risks**, he is the natural leader, also interesting is Srila Prabhupada is saying that if everyone is surrendered to the **one** Prabhupada there shouldn't be the mentality of occupying the superior position this is self-evident that the *lording it over* mentality and superiority complex is born of a lack of surrender to the one Prabhupada…

"That is the business of leader: He must be himself always enthusiastic and inspire others to be always enthusiastic. Then he is real leader. *And that enthusiastic mood is maintained when everyone is always without fail chanting 16 rounds daily, rising early for mangala aratrika, reading books, preaching--in this way, by observing strictly the regulative principles of devotional life, that enthusiasm or great eagerness to have Krsna will come out* ."
(Letter to Trai Bombay December 27, 1972)

… Another significant point is he must **always be enthusiastic** and be able to **inspire others** to be the same. Sadly that is not what is stressed in general amongst temple authorities. It more or less is forced "co-operation" which will in time back fire.

*"They have not understood. Real attitude of devotional service is, whether I am here or there, whether I am doing this or that, it doesn't matter, just give me little prasada, little service, or if you make me big leader, that's all right--that is devotee, satisfied to serve Krishna in any circumstances of life. So try to impress this fact, we should kill this restless spirit. Enthusiasm and patience, these things required. **If under changing conditions, I lose my enthusiasm, if I cannot endure the difficulties of my duty, therefore I go away--then how I can be leader?** These things must be understood. Otherwise the whole thing will fall."*

(Letter to Satsvarupa 1972)

"Prabhupada: ***So what kind of leader are if you cannot lead others?... If you mislead them, then what is the use of taking leadership?. Good leadership means you must learn how to lead people****. Yad yad acarati sresthas tat tad evetaro janaù. If the çreñöha,* ***the leader is ideal, then others will follow****. But if the leader is not ideal, if he is not in the awareness of things, then people will be misguided****…****We are misled by rascal leaders. That is the difficulty, all rascals. If the society is led by real, learned scholars, then it will be nice. Qualified leaders. That is wanted. Leader means better qualified man to lead others.* ***That is leader. Leader does not mean he is himself a fool and leading other fools… This rascaldom must be stopped*** *. You do not know. Say you do not know. That's all. Why you mislead others?* ***Giving them false knowledge."***
(Prabhupada Conversations)

"So far as being leader is concerned, leader means spiritually not materially. This you should understand very clearly. If spiritual potency and strength is there, then material intelligence will automatically follow. We must have a solid foundation of chanting and following the regulative principles. ***Then one is fit to lead others****. I hope you will understand this point."*
(Letter to: Jagajivana 74-09-06)

"Prabhupada: (laughs) Yes. Murkhayopadeso hi prakopaya na santaye. (aside:) Don't come very near. If you advise rascals, they'll be angry. No good result. Murkhayopadeso hi prakopaya na santaye, payah-panam bhujanganam kevalam visa-vardhanam. So we have to become very strong preacher. Then this movement will stay. If you simply take the temple worship, it will not stay very long. Just like...
Hrdayananda: Especially the leaders must preach.
Prabhupada: Eh?
Hrdayananda: Especially the leaders must preach.
Prabhupada: And leaders means... If the leaders are good, then it will continue.
Bali Mardana: If they are not preaching, they are not leaders. They are bogus. (pause)
Prabhupada: ***Leaders means they should behave in such a way so that by following them, others will be benefitted. That is leader*** *.*

Jayatirtha: That's a perfect definition, Srila Prabhupäda.
Prabhupada: Eh?
Jayatirtha: That's a perfect definition. That should be in the dictionary, like that.
Prabhupada: Yes. What is that for definition?
Jayatirtha: The... A leader means one that if someone follows him, he's benefitted.
Prabhupada: That is leader."
(Morning walk 1974 Los angeles)

NOTE: Srila Prabhupada clearly mentions here that if the devotees become strong preachers **then** the movement will stay otherwise just simply temple worship it will not stay long. This is also true about temple management, it doesn't matter if one has all the managerial expertise and formulas in the world if there are not strong preachers, the movement will not stay. That basically is the crux of the matter, not just preachers but **strong** preachers. The obvious criterion for strong preachers is the purity which comes from sincerely following the routine work given to us by Srila Prabhupada, **PURITY IS THE FORCE!!!**

"*The author of Bhakti-rasamrta-sindhu, Srila Rupa Gosvami, very humbly submits that he is just trying to spread Krsna consciousness all over the world, although he humbly thinks himself unfit for this work. That should be the attitude of all preachers of the Krsna consciousness movement, following in the footsteps of Srila Rupa Gosvami.* ***We should never think of ourselves as great preachers, but should always consider that we are simply instrumental to the previous acaryas, and simply by following in their footsteps we may be able to do something for the benefit of suffering humanity*** ."
(Nod Introduction)

" ***A Vaisnava always feels himself incapable to repay his debt to his spiritual master therefore he works very hard in order to try and repay that debt. He knows that without the mercy of the spiritual master one cannot preach this Krsna consciousness and therefore he always tries to act in such a way that he may please his guru.*** *Please continue in this way and keep very strictly the regulative principles and chanting the prescribed number of rounds on the beads and you will clear the way for success in your preaching work."*
(Letter to: Catur Murti)

"*That is Caitanya Mahaprabhu's movement. He teaches others by behaving Himself.* ***"Example is better than precept."*** *If you cannot rise early in the morning, then how can you ask others to rise early in the morning? What is the effect? There is no effect. We have got business early in the morning, to attend mangala arati. And if you sleep yourself and teach others, so who will take it? [break] ...we have introduced*."
(Morning walk Hyderbad 1974)

"You are right when you say that setting a good example for the boys is the best precept. There is a saying that an example is better than a precept. ***Our exemplary character depends on strictly following the four principles, and this will conquer the whole world****. Our boys and girls in London, by there exemplary character have drawn the attention of many respectable persons and even some*

public papers. Our movement is not only for some theoretical teaching, but it is for developing practical character and definite understanding"
(Letter to Aniruddha 1969)

"I am glad to hear that you are now concentrating on improving the regulative life of the temple rather than so much advertising with brochures. This is very nice; this is what I want. A good example is better than precept. ***The pamphlet is precept, but if we don't follow the precepts ourselves then such advertisement is not good****."*
(Letter to Mukunda 1974)

NOTE: The above letter is quite interesting. It clearly shows where Srila Prabhupada placed the emphasis. Preachers should note this one well; if precepts are not followed then advertisement is not good. One may argue as to what could be wrong with preaching. The answer should be obvious preaching without purity is an embarrassment to say the least.

"Your program for distributing books and having the street festivals and then preaching and making devotees is very good. Also by teaching by your personal example and attending to the Deity worship is ***the most convincing****. Example is better than precept*."
(Letter to Tamala 1974)

"The test of preaching ability is whether one is making some disciples or not. So it appears that your preaching is going on nicely. ***The standard of purity which I have introduced in the Krsna Consciousness movement will give you the real spiritual strength needed to preach.*** *If you will simply stick to your principles, you will gain the respect of the whole world and our preaching work will be successful."*
(Letter to: Tirthapada 70-11-13)

"***Therefore our mission is if we can create some sadhu and they distribute themself all over the world*** *... As Caitanya Mahaprabhu says,*
prthivrte ache yata nagaradi grama
sarvatra pracara haibe mora nama
He wants that in every village, every town of the whole world, there may be a center of Krsna consciousness so that people will take advantage of it and they will also become sadhu. ***This is the mission of Krsna consciousness***."
(SB Lecture 1974)

"*The only thing is that we as preachers* ***must be very, very pure, sincere and serious****. The crude example is that when a man is physically very strong, and if he has sex intercourse with a woman, she is sure to become*

pregnant. When pregnancy fails, it is due to the weakness of the male partner generally. ***Similarly, if we are full with Krishna vitality, then wherever we go the audience will be impregnated with Krishna Consciousness****. Now some of our leading boys, like you, Brahmananda, Tamala, etc. you should be very careful to train your other junior Godbrothers to the right type of preacher, keeping full faith in Krishna and the Spiritual Master, and executing* ***the routine works of chanting and following the regulations****.* ***That will make you all great preachers, and wherever you go you will come out victorious."***
(Letter to: Satsvarupa 69-10-31)

"*So please stay on the purity platform; chant 16 rounds daily and without fail, follow all the regulative principles, and read all our books and your life is sure to be successful. Unless one is sufficiently empowered, one cannot preach Krishna Consciousness.* ***So the fact that you are preaching so nicely is proof that you are already benedicted by Krishna. So preach Krishna Consciousness and be happy***."
(Letter to Vaikunthanatha and Saradia 1971)

"*I don't think there is need to divert your attention by producing advertising. I have seen your advertisements as shown to me by Syamasundara., and I think you have made the thing less important. This kind of ad is not good, it is not grave.* ***Our process is to show Krishna Consciousness as it is, not as others want to see it. By showing KC in this way, you are making the thing less important. It is not that we should change to accommodate the public, but that we shoud change the public to accommodate us*** *. Better you devote your full time to one thing only, not many things. That way your enthusiasm and talents will have big effect by being concentrated. Therefore, kindly concentrate for producing books and magazines in European languages, as many as possible, and make this your life work. These books are the best advertising, they are better than advertising. If we simply present Krishna Consciousness in a serious and attractive way, without need to resort to fashionable slogans or tricks, that is sufficient.* ***Our unique asset is our purity*** *. No one any where can match it. That will be noticed eventually and appreciated, as long as we do not diminish or neglect the highest standard of purity in performing our routine work, not that we require to display or announce ourselves* ***in very clever ways to get attention****. No, our pure standard is enough.* ***Let us stand on that basis***."
(Letter to Yogesvara 1971)

"*So far the Road Show and this Yoga Village are concerned, these things should be stopped. Simply perform our kirtana. If we divert our attention in this way, the whole thing will gradually deteriorate. He is going far away. All these things are nonsense inventions. Such inventing spirit will ruin our this movement.* ***People may come to see, some will become devotees, but such devotees will not stay because they are attracted by some show and not by the real thing or spiritual life according to the standard of Lord Caitanya. Our standard is to have kirtana, start temples. What is this ``Road Show'' and `` Yoga Village?'' It will be another hippie edition. Gradually the Krishna Consciousness idea will evaporate: another change, another change, every day another change. Stop all this****. Simply have kirtana, nothing else. Don't manufacture ideas .*"
(Letter to Sudama 1972)

NOTE: The last two statements are useful and show the danger to compromise presentation and the standard of purity. Particular attention should be paid to the last statement. Preaching undoubtedly is a very delicate science that is mastered with the time, practice and blessings of the guru. Those who are after some external result may well conclude that because people are attracted, their preaching must be authentic. As such they don't stop to see if it was accomplished by compromising and watering down the standard. In this last statement Srila Prabhupada says that if preachers make a show, the type of people that will be attracted will cheap people who are not after the real thing. There is a popular saying " **birds of a feather flock together**" it's very clear…

The idea is if we speak the truth, those will hear who are intended to hear by being qualified or prepared. It is not that we should compromise to attract the mass--we are after the class. Still, it was my method to make Krishna Consciousness palatable to you Western boys and girls, how else could I attract you to give up your habits of sense gratification?

…**So class not mass!!!** Finally an expert preacher can preach without compromising but at the same time make it palatable (which is of course a secondary factor to speaking the uncompromising truth).

Ätreya Rsi: When you first came, Srila Prabhupada, a lot of people probably presented you arguments such as If you call the movement God consciousness you'll be more successful. ***If you not wear tilaka and do not shave your head and do not wear robes and do not go on sankirtana, you will be more successful****. And people still tell us things like this, that You tell us the philosophy, we like the philosophy, but why do you go on sankirtana ? So what were some of the arguments you presented to these type of people?*
Prabhupada: This is the same argument, ardha-kukkuöé-nyäya. You cut the mouth of the chicken because it eats, it is expensive, and keep the back side because it lays down egg. You see? Intelligent man said, I am getting every day one egg. So that side, the back side, is very good. But this side is expensive, eats. Cut it. So he does not know, he is such a foolish, that if I cut the head, then the egg-giving business will also stop. Similarly, if you accept this philosophy, then you must accept this also.
Ätreya Rsi: Yes, that is difference…
Prabhupada: If you don't accept this kirtana, then it will prove that you don't accept the philosophy.

Ätreya Rsi: Yes. That's the difference between Your Divine Grace and all these other bhogis. They make it according to the taste of the people. They change. That's why this movement is so solid: no compromise.
Prabhupada: No. Why compromise? My Guru Maharaja never made any compromise.
Ätreya Rsi: Compromise means you have some material attachment.
Prabhupada: ***Yes, compromise means you don't want real business but you want some money by cheating and by bluffing. That's all*** *. That is compromise. If I aim… Just like this Mahesh Yogi is doing: Yes, God has given you senses, why should you not enjoy? You simply enjoy. You simply give me thirty-five dollars, I'll give you a special mantra. And here, Allen Ginsberg told me, Swamiji, you are very conservative. I said that I am the most lenient. I'm not conservative. You are conservative. You cannot give up your bad habits. I am very liberal and accepting everyone. But you are… Because you are conservative, you cannot give up your bad habits; therefore you deny to come to my camp. I am very liberal.*
Ätreya Rsi: A Vaisnava is conservative with Krsna and liberal with everybody else.
Prabhupada: That is not conservative. Conservative means unnecessarily catching something. That is conservative. If you try to protect your life, will anyone say You are very conservative. I wanted to kill you, and you want to keep your life? Is that conservatism? Do you think?
Ätreya Rsi: No.
Prabhupada: And if the murderer thinks that You are very conservative. I wanted to kill you and you did not allow. That is not conservative. That is self-preservation, that is not conservative. Conservative means unnecessarily you catch some rules and regulation without any meaning or without any utility. That is conservative. In Sanskrit it is called niyamagraha. (end)
(Conversation with Srila Prabhupada)

I am much encouraged by your description of your enthusiastic programs there. Others have spoken big words and yet deviated from our basic regulative principles and caused so much havoc. You have now gone there to institute the right thing. I am very much disturbed on hearing so many reports of things going against our principles there in Hawaii but now you have given me the transcendental bliss by your reports of devotees joyfully engaged in Sankirtana and prasadam distribution and reading our books regularly. Continue the routine

work and encourage the others. You follow as you are doing and as you have begun things there so others will join you. ***Those who are not following the regulative principles may say and act whatever crazy thing they may do but we must not compromise with our principles. Those who are actually sincere about spiritual life will gradually see the purity of our movement as you are conducting it and they will become attracted to the real thing****. Those who want to be cheated do not take the solution even when it is at hand but prefer to be cheated .*
(Letter to Sudama 1974)

"But now they must keep very clean and never break the regulated principles **.** ***Purity is the force and if the people in general notice that we are clean both inside and outside that is to our credit*** ."
(Letter to Trai 1973).

Jaya Srila Prabhupada!!!

Section B- Trouble making, Trouble shooting

In this section we will briefly give the history of ***ISKCON*** *during the physical presence of Srila Prabhupada and its situation after his physical departure with regards to the various problems and where from they originated. Also practical solutions as to how to set out conducting Srila Prabhupada's real mission.*

History in brief

As is well known in the transcendental pastimes of Srila Prabhupada he went through one year of **so-called** struggle before registering the **ISKCON** society. Within record time he established temples all across Northern America as well as Europe and other parts of the world. The first batch of disciples was simple, sincere and dedicated to the mission. It was an atmosphere full of love and trust bearing very little politics. These early years of the Society's growth was spent by Srila Prabhupada in training up his young disciples in the science of Krsna Consciousness as well as preparing them to assume greater responsibilities as well to perform greater tasks. With the exception of perhaps one disciple (who accepted the Sannyasa order) the rest of the movement mainly consisted of Grhasthas and Brahmacaris.
The year **1970** more or less mark the first significant change in Iskcon. It was the year that political agendas surfaced in the institution. The first attempt (by conspiracy) to hijack the institution happened also in that year. Significant disrespect was visible amongst Srila Prabhupada's leading men towards His Divine Grace. As has been well documented in other papers (such as **"Guru Business"** by Sulochana Prabhu) Srila Prabhupada played less of an active role in the managerial aspect of the society and focused mostly on his

transcendental books and training up his disciples. In fact a philosophical contamination entered amongst the devotees in that year. They claimed that Srila Prabhupada was directly the Supreme Lord Krsna himself, when in fact Srila Prabhupada stressed again and again that guru is given the same respect as God but never claims that he is the Godhead as such but rather always accepts his position as being eternally the servant of the Supreme Personality of Godhead.

In that year His Divine Grace also awarded the Sannyasa initiation to 4 disciples and they were sent out for preaching. Conflict from outside sources also happened in that year. In order to safe guard the society that he founded from the attack of motivated individuals Srila Prabhupada wrote up the **DOM** (Direction of Management) after the 1970 San Francisco Ratha Yatra.

In **1971** Srila Prabhupada appointed the first set of **GBC** (Governing Body Committee) members 12 in number. Their sole responsibility was to oversee the Management of the society and make sure the standard of purity introduced by His Divine was kept in tact. According to the DOM, elections were to take place every 3 years; temple presidents of course were given the prerogative in nominating the next GBC members. Sadly the GBC members on their own account without the authority of Srila Prabhupada began making their own elections in **1972**. At that point they were temporarily disbanded by His Divine Grace and a letter was issued to all Temple Presidents to continue with the preaching as usual without caring at all for the deviant GBC members. **1974** was also another interesting year for many reasons but chief of which was the fact that **unauthorised** changes to Srila Prabhupada books were being made by over intelligent disciples (see the article **"distinguishing the original books from the changed ones")** It was also the year in which the first GBC election was supposed to have taken place but again the GBC ignored it. **1976** was the year of overflowing material ambitions on the part of many of Srila Prabhupada's leading men. A second conspiracy was formed to hijack ISKCON. This time even fouler means were adopted, arrangements were made to administer poison to Srila Prabhupada, such heinous acts began as early as **May** of that year. The poisoning of His Divine Grace continued right until his physical departure from this world on **November 14th 1977** (the criminal "disciples" who performed such acts were caught on tape recorder plotting their sinister plans). On **May 28th 1977** Srila Prabhupada mentioned to some GBC members that he would soon appoints some **Rittviks** (vedic priests) for the purpose of performing first and second initiations **on his behalf** thus making it extremely clear that future disciples in the movement were to be **his disciples**. It should be carefully noted that for a number of years already Srila Prabhupada didn't physically performed most of the initiation ceremonies for his disciples due to the fact that the society had expanded far and wide and it wasn't physically possible to perform them all. Therefore what he did in effect was he informally used *rittviks* to perform the duties of conducting the yajna for the new disciples. Later when Srila Prabhupada made the list and duties of the *rittviks* (11 in number to begin with but more could be added later) official in ISKCON via his **July 9th** policy document he also entrusted to them full responsibilities which thereby automatically included the function of chanting on the japa beads as well as the giving of a spiritual name to the new disciple. This left Srila Prabhupada free of any physical involvement in the initiation ceremony procedures. In the last few months leading up the physical departure of His Divine the twitching and monstrous material ambitions of the poison givers reached the heights. They more vehemently applied their poison treatment to Srila Prabhupada. His Divine Grace was in fact locked in his own room and disciples were unlawfully denied access to Srila Prabhupada by the deviant "disciples". His Divine Grace asked to go outside on parikrama (circumambulation of the holy places) but the deviant "disciples" refused. **November 14th 1977** His Divine Grace A.C. Bhaktivedanta Swami Prabhupada departed this world and returned to the abode of Krsna Goloka Vrndavana.

Immediately after, more secret meetings took place by leading conspirators to formulate their guru hoax appointment theory. Early in **1978** the 11 *rittviks* had already begun their sinister program for mass self-glorification and worship by their sentimental followers (newly made by their so-called initiations). With their new self- made, rubber stamped positions they announced their roles as **Diksa-Gurus** (initiating spiritual masters). In a few years only, a number of them had already fallen into questionable activities barely qualifying themselves as animals let alone *Diksa-gurus*. An attempt was made to rectify this obvious deviation by changing the concocted **zonal-acarya successor** system into the concocted **multiple-acarya**

successor system. This change happened around **1988** it was in fact so watered down that the whole affair became utterly ludicrous. It turned into a free for all and an arena for a potentially unlimited number of pretender "gurus" who would attain such a status by the annual 2/3 majority GBC vote (something similar to the way Government ministers are elected for the country by the nation's people).

Maya-ISKCON?!

These historical facts naturally provoke a number of questions in the mind of the average man. "Where did it all go wrong?" "What is the present and future position of the Society?" "Does ISKCON still serve as a vehicle for the spiritual upliftment of humanity?"
There has been and still is for that matter never ending disputes as to whether or not ISKCON is a wrecked ship with forlorn passengers or whether the situation is reversible.
We herein would like to offer some concrete evidences to prove that "ISKCON" of this present day has completely degenerated into a cheap cult, a total disgrace and let down to Srila Prabhupada. As such in order to differentiate Srila Prabhupada (the pure devotee) and his real followers (The **Prabhupadanugas**) from the present corrupted organisation we will henceforward in this article refer to "ISKCON" as **Maya-ISKCON** since it no longer serves its true purpose of carrying forth the real mission of Srila Prabhupada.
It may be asked as to why the term *Maya-ISKCON* is used. We wish to at this point refer the reader to the section in the Caitanya-Caritamrta where the incident of Ravana kidnapping Sita occurred. There it is clearly mentioned that Ravana kidnapped **Maya-Sita** and the real Sita remained invisible for the time being. In fact we found the situation with "ISKCON" very much analogous to this particular pastime. ISKCON can be compared to Sitadevi; Ravana can be compared to those greedy fellows in the dress of Sadhus who plotted to kidnap ISKCON (Sitadevi). Maya-Sita is the so-called "ISKCON" (*Maya-ISKCON*) a material expansion, a shadow of the real thing, looks the same on the surface but totally different substance.
In essence *Maya-ISKCON* can be better called for technical purposes an **Apa-Sampradaya** (Deviation from the actual chain of disciplic succession).
Before understanding how it is that *Maya-ISKCON* is an *apa-sampradaya* as well as its subversive effects lets take a look at the general definition.

"*In the parampara system, the instructions taken from the bona fide spiritual master must also be based on revealed Vedic scriptures. One who is in the line of disciplic succession cannot manufacture his own way of behavior.* ***There are many so-called followers of the Vaisnava cult in the line of Caitanya Mahaprabhu who do not scrupulously follow the conclusions of the sastras, and therefore they are considered to be apa-sampradaya, which means " outside of the sampradaya****.'"*
(C.C Adi Lila 7.48)

"*If you do not take your initiation mantra from the sampradaya, then it is useless. Now, there are so many apasampradaya.* ***They do not come in disciplic succession, but becomes guru, teacher****. Therefore everything is topsy-turvied. Nobody has got fixed idea what is God. Everyone has created his own philosophy. The whole thing is now confused* ."
(Lecture BG 1973)

"*In the Padma Purana it is said, sampradaya-vihina ye mantras te nisphala matah: if one does not follow the four recognized disciplic successions, his mantra or initiation is useless.* ***In the present day there are many apa-sampradayas, or sampradayas which are not bona fide, which have no link to authorities like Lord Brahma, Lord Siva, the Kumaras or Laksmi. People are misguided by such sampradayas. The sastras say that being initiated in such a sampradaya is a useless waste of time, for it will never enable one to understand the real religious principles*** ."

(SB 6.3.21)

NOTE: Before looking at the different symptoms of contamination which are in fact only facets of the root disease, we must understand the underlying factor that makes an institution an *apa-sampradaya.* Let's take a look…

"You have asked if it is true that the Spiritual Master remains in the material universe until all of His disciples are transferred to the Spiritual Sky. The answer is yes, this is the rule. Therefore, every student should be very much careful not to commit any offense which will be detrimental to this promotion to the Spiritual Kingdom, and thereby the Spiritual Master has to incarnate again to deliver him. This sort of mentality will be a kind of offense to the Spiritual Master. Out of the ten kinds of offenses, the number one offense is to disobey the orders of the Spiritual Master. The instructions given to the disciple by the Spiritual Master at the time of initiation should be strictly followed. That will make one advance to the spiritual path. But if one deliberately defies such instructions, then his advancement is hampered from the very beginning. This defying means to disconnect the relationship with the Spiritual Master. ***And anyone who defies and therefore disconnects the relationship with the Spiritual Master can hardly expect the assistance of the Spiritual Master life after life****. I hope this will clear up this question sufficiently for you ."*
(Letter to Jayapataka Los Angeles, 1969)

… So when anyone **deliberately defies** the spiritual master's instructions he **disconnects** his relationship with the bona-fide Guru who is responsible for connecting him to the parampara .

"Ganesa: Srila Prabhupada, if the knowledge was handed down by the saintly kings, evam parampara-praptam [Bg. 4.2], how is it that the knowledge was lost? Prabhupada: When it was not handed down. Simply understood by speculation. Or if it is not handed down as it is. They might have made some changes. Or they did not hand it down . Suppose I handed it down to you, but if you do not do that, then it is lost. ***Now the Krsna consciousness movement is going on in my presence. Now after my deparature, if you do not do this, then it is lost*** *. If you go on as you are doing now, then it will go on. But if you stop... (end)"*
(Room Conversation, Perth, 1975)

"*But some way or other, the parampara being lost... Just like I have spoken something to my disciple. He says the same thing to his disciple. He says the same thing to his disciple. But some way or other, if it is distorted at a certain point, then the knowledge is lost.* ***As soon as any of the disciples in the succession distort the knowledge, then it is lost****. That is being explained.*
Sa kalena mahata. The time is very powerful. It changes. That is the... Time means it changes, kills the original position. You have got experience. You

purchase one anything. It is very fresh, new. But time will kill it. It will become shabby. It will be useless at a time, in due course of time. So time is fighting. This material time, it is called kala. Kala means death. Or kala means the black snake. So black snake destroys. As soon as touches anything, it is destroyed. Similarly, kala... This kala is also another form of Krsna. So kalena mahata. Therefore it is called mahata. It is very powerful. It is not ordinary thing. Mahata. Its business is to destroy. Sa kalena iha nasta. So by due course of time... ***Because how the kala can destroy? As soon as kala sees that you are distorting, then it will be lost****. So don't try to understand Bhagavad-gita from persons who are under the influence of kala—past, present, future. Don't try to understand Bhagavad-gita from so-called rascal philosophers, commentators, and... They will write Bhagavad-gita in a distorted way .*"
(Lecture BG 1974)

"***We have got practical experience how a great institution was lost by whimsical ways. Without carrying out the order of the spiritual master, they manufactured something and the whole thing was lost****. Therefore Visvanatha Cakravarti Thakura stresses very much on the words of the spiritual master. Vyavasayatmika buddhir ekeha kuru-nandana [Bg. 2.41]. If you stick to the order of spiritual master, then, without caring for your own convenience or inconvenience, then you become perfect*."
(SB Lecture 1972)

"*TRANSLATION*
Some of the disciples strictly accepted the orders of the acarya, and others deviated, ***independently concocting their own opinions*** *under the spell of daivi-maya.*
PURPORT
This verse describes the beginning of a schism. When disciples do not stick to the principle of accepting the order of their spiritual master, immediately there are two opinions. ***Any opinion different from the opinion of the spiritual master is useless****. One cannot infiltrate materially concocted ideas into spiritual advancement. That is deviation. There is no scope for adjusting spiritual advancement to material ideas .*"
(C.C Adi Lila 12.9)

"*TRANSLATION*
The order of the spiritual master is the active principle in spiritual life. ***Anyone who disobeys the order of the spiritual master immediately becomes useless****.*
PURPORT
Here is the opinion of Srila Krsnadasa Kaviraja Gosvami. Persons who strictly follow the orders of the spiritual master are useful in executing the will of the

*Supreme, **whereas persons who deviate from the strict order of the spiritual master are useless**."*
(C.C Adi Lila 12.10)

NOTE: These above statements make it extremely clear even to the dullest of minds that the **root cause** is disobedience to the spiritual master's orders. Now in the context of *Maya-ISKCON* we simply need to study the issue of their disobedience to Srila Prabhupada. No doubt they have disobeyed practically every single instruction but one of the main causes (besides changing without authorisation the original books of Srila Prabhupada) for the society's disconnection from the parampara and thus descent into mundane affairs can be traced back to their failure to continue the *rittvik* system of initiations as per the **July 9th policy document** issued by Srila Prabhupada to the entire society 1977(see below). It may seem to the casual observer that it was simply a minor detail that they didn't follow it but the significance of the disbanding of the system cannot be overestimated. To substitute one's bona-fide spiritual master with a group of **impostor** "gurus" is the greatest insult. As such we venture to boldly declare that because of this offense of neglecting the Guru's order (Guru-avajna) *Maya-ISKCON* is in actual fact an institution contaminated with **Mayavada** (Impersonal understanding). Before we uphold such bold and frank assertions let us first look at what is the exalted stature of the Maha-Bhagavata devotee Srila Prabhupada and the severity of offending him.

"*Such a devotee cannot live a second without contacting or serving the Supreme Lord. **Similarly, the Supreme Lord is very fond of His devotee and cannot be separated from him**.*
In the Srimad-Bhagavatam (9.4.68), the Lord says:
sadhavo hrdayam mahyam
sadhunam hrdayam tv aham
mad-anyat te na jananti
naham tebhyo manag api
*"The devotees are always in My heart, and I am always in the hearts of the devotees. The devotee does not know anything beyond Me, and I also cannot forget the devotee. **There is a very intimate relationship between Me and the pure devotees**. Pure devotees in full knowledge are never out of spiritual touch, and therefore they are very much dear to Me."* "
(BG 7.18)

"*Krsna and His pure devotees like the Pandavas are on the same plane. Krsna is not without His devotees of all the rasas, and the pure devotees like the Pandavas are not without Krsna. **The devotees and the Lord are interlinked, and they cannot be separated***."
(SB 1.7.12)

"*For a devotee, Krsna is within the palms of a devotee. Ajita, jito 'py asau. Although Krsna is not conquerable* ***, but He likes to be conquered by His devotee. That is the position***."
(Lecture NOD 1973)

"***TRANSLATION***

Wherever an advanced devotee is insulted, for one man's fault the entire town or place is afflicted ."
(C.C Antya lila 3.164)

"Offending or blaspheming a Vaisnava has been described as the greatest offense, and it has been compared to a mad elephant. When a mad elephant enters a garden, it ruins all the creepers, flowers and trees. ***Similarly, if a devotee properly executing his devotional service becomes an offender at the lotus feet of his spiritual master or another Vaisnava, his devotional service is spoiled*** *."*
(C.C Antya Lila 3.213)

We should note herein that all our sufferings in this material world, especially from disease, are due to our past sinful activities. ***And of all sinful activities, actions directed against a pure devotee out of sheer envy are considered extremely severe****. Sri Caitanya Mahaprabhu wanted Gopala Capala to understand the cause of his suffering. Any person who disturbs a pure devotee engaged in broadcasting the holy name of the Lord is certainly punished like Gopala Capala. This is the instruction of Sri Caitanya Mahaprabhu.* ***As we shall see, one who offends a pure devotee can never satisfy Caitanya Mahaprabhu unless and until he sincerely regrets his offense and thus rectifies it****.*
(C.C Adi Lila 17.51)

One's pure intelligence, or pure Krsna consciousness, becomes polluted by material activities. Pure consciousness can be revived by the process of sacrifice, charity, pious activities, etc., ***but when one pollutes his Krsna consciousness by offending a brahmana or a Vaisnava, it is very difficult to revive****. Sri Caitanya Mahaprabhu has described the vaisnava-aparadha, or offense to a Vaisnava, as "the mad elephant offense." One should be very careful not to offend a Vaisnava or a brahmana. Even the great yogi Durvasa was harassed by the Sudarsana cakra when he offended the Vaisnava Maharaja Ambarisa, who was neither a brahmana nor a sannyasi but an ordinary householder. Maharaja Ambarisa was a Vaisnava, and consequently Durvasa Muni was chastised.*
The conclusion is that if Krsna consciousness is covered by material sins, one can eliminate the sins simply by chanting the Hare Krsna mantra , ***but if one pollutes***

his Krsna consciousness by offending a brahmana or a Vaisnava, one cannot revive it until one properly atones for the sin by pleasing the offended Vaisnava or brahmana *. This was the course that Durvasa Muni had to follow, for he surrendered unto Maharaja Ambarisa.* ***A vaisnava-aparadha cannot be atoned for by any means other than by begging the pardon of the offended Vaisnava*** *. (SB 4.26.24)*

NOTE: These statements are enough to keep anyone on safeguard against offending Srila Prabhupada. Now how it is that *Maya-ISKCON* is contaminated with *Mayavada*? The following statements reveal…

"*Even though all dirty things may be cleansed away, sometimes subtle desires remain in the mind for* ***impersonalism***, ***monism***, *success and the four principles of religious activity (dharma, artha, kama and moksa). All these are like spots on clean cloth. Sri Caitanya Mahaprabhu also wanted to cleanse all these away .*"
(C.C Madhya Lila 12.135)

"As attachment can be invoked by the association of pure devotees, ***so attachment can also be extinguished by offenses committed at the lotus feet of pure devotees****. To be more clear, by the association of pure devotees attachment for Krsna can be aroused, but if one commits offenses at the lotus feet of a devotee, one's shadow attachment or para attachment can be extinguished. This extinguishing is like the waning of the full moon, which gradually decreases and at last becomes dark. One should therefore be very careful while associating with pure devotees to guard against committing an offense at their lotus feet. Transcendental attachment, either shadow or para, can be nullified by different degrees of offenses at the lotus feet of pure devotees.* ***If the offense is very serious, then one's attachment becomes almost nil****, and if the offense is not very serious, one's attachment can become second class or third class.*
If someone becomes attached to the principles of salvation or to merging into the existence of the brahmajyoti, his ecstasies gradually diminish into shadow and para attachment or else transform into the principles of ahangrahopasana *. This ahangrahopasana describes a living entity when he begins spiritual realization by identifying himself with the Supreme Lord. This state of self-realization is technically known as monism. The monist thinks himself one with the Supreme Lord. Thus, because he does not differentiate between himself and the Supreme Lord, it is his view that by worshiping himself he is worshiping the supreme whole.*

Sometimes it is found that a neophyte is taking part in chanting and dancing very enthusiastically, but within himself he is under the impression that he has become one with the supreme whole *. This conception of monism is completely different from pure, transcendental devotional service."*
(NOD chp18)

"TRANSLATION
Ramacandra Puri was thus denounced by Madhavendra Puri. ***Due to his offense, gradually material desire appeared within him****.*
PURPORT
The word vasana ("material desires") refers to dry speculative knowledge. Such speculative knowledge is only material. As confirmed in Srimad-Bhagavatam (10.14.4), a person without devotional service who simply wants to know things (kevala-bodha-labdhaye) gains only dry speculative knowledge but no spiritual profit. This is confirmed in the Bhakti-sandarbha (111), wherein it is said:
jivan-mukta api punar yanti samsara-vasanam
yady acintya-maha-saktau bhagavaty aparadhinah
"Even though one is liberated in this life, ***if one offends the Supreme Personality of Godhead he falls down in the midst of material desires, of which dry speculation about spiritual realization is one****."*
In his Laghu-tosani commentary on Srimad-Bhagavatam (10.2.32), Jiva Gosvami says:
jivan-mukta api punar bandhanam yanti karmabhih
yady acintya-maha-saktau bhagavaty aparadhinah
"Even if one is liberated in this life, he becomes addicted to material desires because of offenses to the Supreme Personality of Godhead."
A similar quotation from one of the Puranas also appears in the Visnu-bhakti-candrodaya:
jivan-muktah prapadyante kvacit samsara-vasanam
yogino na vilipyante karmabhir bhagavat-parah
"Even liberated souls sometimes fall down to material desires, but those who fully engage in devotional service to the Supreme Personality of Godhead are not affected by such desires."
These are references from authoritative revealed scriptures. If one becomes an offender to his spiritual master or the Supreme Personality of Godhead, he falls down to the material platform to merely speculate."
(C.C Antya Lila 8.26)

"*TRANSLATION*

One who is attached to dry speculative knowledge has no relationship with Krsna. His occupation is criticizing Vaisnavas. Thus he is situated in criticism.
PURPORT
Srila Bhaktisiddhanta Sarasvati Thakura has explained in his Anubhasya that the word nirbandha indicates that Ramacandra Puri had a steady desire to criticize others. Impersonalist Mayavadis, who have no relationship with Krsna, who cannot take to devotional service, and who simply engage in material arguments to understand Brahman, regard devotional service to Krsna as karma-kanda, or fruitive activities. According to them, devotional service to Krsna is but another means for attaining dharma, artha, kama and moksa. Therefore they criticize the devotees for engaging in material activities. They think that devotional service is maya and that Krsna or Visnu is also maya. Therefore they are called Mayavadis. ***Such a mentality awakens in a person who is an offender to Krsna and His devotees."***
(C.C Antya 8.27)

…In fact we found that this last statement to be such direct evidence that it was actually surprising that people would have a hard time accepting the truth, unless of course they are actually pretending to sleep. Let's continue, with an example of the Mayavada contamination that sprouted amongst one of Srila Prabhupada's disciples while His Divine Grace was still physically present this serves as a warning for all aspiring devotees…

"My Dear Brahmananda,
Please accept my blessings. I thank you very much for sending me 2 copies of BTG stationery & envelopes. I have received a letter from Damodara (dated Oct. 9) in which he writes to say:
``Swami Kirtanananda has returned to the United States and is causing quite a stir among the devotees. Following his suggestions, we have stopped wearing robes and have cut off our flags. He said these appurtenances are too strange-looking to outsiders and only make it more difficult for them to consider chanting Hare Krishna. Swami Kirtanananda has said we must avoid appearing to be Orientalists if we are to have 108 centers in the US."
This is very much disturbing to me & has caused me much pain. Please therefore stop Kirtanananda from making his mental concoctions. Do not be misled by him. I have never advised him to act like that. If he is causing such disturbances he should not be allowed to indulge in such nonsensical activities. I have already written you to inform you that somehow or other he has become crazy; otherwise he would not have disobeyed me to go directly to N.Y. ***For the time being he has***

cut all link with me, <u>therefore any instruction given by him is unauthorized & should at once be rejected</u>. *He has no right to dictate as he has without my sanction. Whatever is to be done will be executed when I return. He is too much puffed-up nonsensically therefore you should copy this letter & forward to all centers that Kirtanananda has no right to dictate anything to the Society in this way. I am very sorry that he is exploiting his present position as a sannyasi. I have no objection if members of the Society dress like nice American gentlemen; but in all circumstances a devotee cannot avoid tilak, flag on head, & beads on neck. These are essential features of a Vaisnava. Hope you are well.*
Your ever well-wisher
A. C. Bhaktivedanta, Swami"
(Letter to Brahmananda 1967)

"Regarding Kirtanananda, he is undoubtedly a good soul, but lately he has been attacked by maya; he thinks too much of himself--even at the risk of disobeying his spiritual master & talking nonsense about Krishna. As a man haunted by a ghost talks so much nonsense, so also when a man is overpowered by the illusory energy--maya, also talks all sorts of nonsense. ***The last attack of maya upon the conditioned souls is <u>impersonalism</u>****. There are 4 stages of attack of maya; viz.: 1 stage is that a man wants to be a protagonist of religion, 2 is that man neglects religiosity and tries to improve his economic development, 3) is to be protagonist of sense enjoyment & when a man is frustrated in all the above mentioned stages he comes to 4, which is impersonalism, and thinks himself one with the Supreme.* ***This last attack is very serious and fatal. Kirtanananda has very recently developed the 4th stage malady <u>on account of his negligence & disobedience to his spiritual master</u>*** *. Sometimes a foolish patient when he is out of feverish attack by the grace of the physician, thinks that he is cured and does not take precaution against relapse. Kirtanananda's position is like that. Because he helped the society in starting the Montreal center I thought he is now able to start other branches & when he asked me to give him sannyasa I agreed taking the opportunity of his presence in Vrndavana. Simply by his Sannyas dress he thought himself as cured of all material diseases & all mistakes but under the influence of maya, he thought himself a liberated patient, just as the foolish patient thinks himself cured from the disease. Under the spell of maya, he deliberately disobeyed me by not going to London & consequently his disease has relapsed. Now in N.Y. he has began to dictate nonsense in my name--such as giving up robes, flags etc. Instead of opening new centers he has began to deliver his nonsense sermons amongst his God-brothers which are all against our principles.*

***For the present he should simply chant Hare Krishna & cease to deliver lectures because he has not understood the whole philosophy very nicely**."*
(Letter to Pradyumna 1967)

"My Dear Brahmananda,
*Please accept my blessings. I am in due receipt of your letter of Oct. 11. It was a great pleasure to note the contents, now you have nicely expressed your real mind, In your previous Letter in which I saw a little tendency of being turned by foolish Kirtanananda. but I was confident that Kirtanananda was not so strong as he would be able to defeat you. I was completely confident of your sincerity of service & my choice of your being president of the society is right. I may disclose herewith that I never took Kirtanananda into complete confidence but I was trying to improve his position because he has also rendered much personal service to me. I am very much obliged to him for the service as I am to my other disciples & I am very sorry that Maya has taken advantage of his disobedience & he has fallen to Maya's illusion--but he should not continue for a very long time as I will always pray to Krishna for his recovery. For the time being he should simply chant Hare Krishna without any attempt at lecturing. **The impersonalist cannot render any service to Krishna because he is a great offender. Under the circumstances, Krishna will not accept food prepared by Kirtanananda in his present diseased condition**. If he at all wants to render service to Krishna he may be engaged at washing dishes & this will improve his condition. You will be glad to know that the US consular office has granted me visitors visa and yesterday I've asked the travel agent to arrange for my seat. So in all probability I am sure to return to USA as early as possible--just after my return from Lord Caitanya's birth place. Be assured always that Krishna is transcendental Personality & men with poor fund of knowledge cannot understand what is this transcendental form. Our Society for Krishna Consciousness stands pledged to this philosophy & I require strong men such as yourself for preaching this cult in this world. I am very glad that you are trying to understand this philosophy & there is nothing to be sorry about your being misled by Kirtanananda. It is not in his power to mislead a sincere soul such as yourself; but I must congratulate Gargamuni, the simple boy, who never believed in impersonalism. He is your younger brother as important as Lord Laksmana was younger brother to Lord Rama. I am very glad that that this simple & honest boy has saved you from calamity. I am praying to Krishna to bless you, your brother Gargamuni, Rupanuga etc. for their eternal life in Krishna Consciousness. Hope you are well.*
Your ever well-wisher

A. C. Bhaktivedanta, Swami"
(Letter to Brahmananda 1967)

…So here Srila Prabhupada clearly tells that this particular disciple developed the 4th stage attack of Maya, impersonalism. Why? Because of **negligence** and **disobedience** of what to an onlooker may seem to be an insignificant matter. We can simply imagine therefore the level of Mayavada contamination that has infiltrated *Maya-ISKCON* because of **substituting** Srila Prabhupada as the Guru!!! Another point that can be noted in this particular incident is due to this disciple's contracting impersonal contamination; Srila Prabhupada clearly tells that **Krsna will not accept the service of the impersonalist**; as such whatever the "disciple" would offer would not be accepted by the Lord. This in particular is very heavy it leaves one to wonder what the position of *Maya-ISKCON* is…

"*It is the Mayavada sampradaya that does not accept the transcendental form of the Lord.* ***If a Vaisnava sampradaya is also carried away by that impersonal attitude, that sampradaya has no position at all****. It is a fact that there are many so-called Vaisnavas whose ultimate aim is to merge into the existence of the Lord.* ***For example, the sahajiyas' Vaisnava philosophy is to become one with the Supreme***."
(C.C Madhya 9. 277)

"Sri Caitanya Mahaprabhu said that if anyone hears from a Mayavadi philosopher preaching about the activities of the Lord, even if it is a description from the Vedic literature, he is ultimately doomed. ***By hearing such Mayavada philosophy one cannot come to the destination of spiritual perfection of life****." (SB 4.20.24)*

NOTE: If one is still in doubt, there are some obvious signs which one can look out for in *Maya-ISKCON* that confirms they are in fact Mayavadis .The main thing is they "kill" Srila Prabhupada by indirectly denying his transcendental personality, bona-fide teachings and continued existence as spiritual master, capable of guiding countless souls back to Godhead by the transcendental process of Diksa …

"Prabhupada: Yes. Sometimes they create havoc. Because these Mayavadis, Krsna gives them intelligence. ***Because he wants to, he puts forward his logic to kill Krsna, or to forget Krsna. Krsna also gives his intelligence, "Yes, you talk like this so that you will forget forever****." Yes. (laughter). "You talk like this." Mattah smrtir jnanam apohanam ca, Krsna says. Sarvasya caham hrdi sannivisto mattaù smrtir jnanam apohanam ca [Bg. 15.15]. Krsna can give you. If you actually want Krsna, He'll give you intelligence. Dadami buddhi-yogam tam yena mam upayanti te. Krsna is very cunning also. This man is trying to forget Me, to mislead others. He is misleading himself, others cannot be mislead, for the time being, but he is misled for good. Tan aham dvisatah kruran ksipamy ajasram eva yonisu. These auras, on account of their enviousness upon Krsna, to prove that*

there is no Krsna, there is no God, so these people are put into andha yoni. Andha yoni means in such, just like animals. They cannot understand about Krsna. Ksipamy andha yonisu. So that is Krsna's punishment, that "He wants to forget Me, he wants to kill Me. All right, he, let him be put into such birth that he may not know what is Krsna for many, many births.""
(NOD LECTURE 1973)

"In fact, however, a bona fide acarya is nondifferent from the Personality of Godhead, and ***therefore to envy such an acarya is to envy the Personality of Godhead Himself****. This will produce an effect subversive of transcendental realization."*
(C.C Adi Lila 1.46)

"I am also practically finding that if any of our students artificially try to become scholars by associating with unwanted persons they become victimized, for a little learning is dangerous, especially for the Westerners. I am practically seeing that as soon as they begin to learn a little sanskrit immediately ***they feel that they have become more than their guru and then the policy is kill guru and be killed himself****."*
(Letter Dixit 1976)

...So by their so-called scholarship they attempt to create a cloud of word jugglery to indirectly negate Srila Prabhupada, a most virulent form of spiritual violence to those unfortunate audiences…

"If he's a Vaisnava, then his word will be accepted. Caitanya Mahaprabhu strictly prohibits that is one is not a Vaisnava, don't hear from him. Avaisnava-mukhodgirnam putam hari-kathämåtam, sravanam naiva kartavyam. "But he's such a learned man," or "He's writes so nicely, correctly." But because he's not Vaisnava, one should not hear from him. "Why? It is so nicely written." No. Sarpocchastah yatha payah. Milk is very good food, everyone knows. But as soon as it is touched by the lips of a serpent, it is poison immediately. Therefore it is forbidden. ***And one who has no knowledge how to respect guru, how he can become Vaisnava****?"*
(Lecture SB 1976)

"So therefore Sanätana Gosvami has forbidden strictly that avaisnava-mukhodgirnam puta-hari-kathamrtam, sravana na kartavyam: ***"Don't hear from the professional men who are not situated in the Vaisnava behavior."*** *One must*

be..., behavior in Vaisnava. Sadacara-sampannah. Srila Visvanatha Cakravarti Thakura has warned that "Don't mix it with Vaisnava who is not well trained up, well behaved." You can offer him respect. A Vaisnava offers respect even to the ant. That is another thing. But he has warned, ***"Don't mix with them, these professional, so-called Vaisnava, sahajiyas."*** *This is warned. Avaisnava-mukhodgirnam puta-hari-kathamrtam, sravanam na kartavyam: "You should not hear." "Eh? Huh? What is the wrong there? The Krsna-katha is there." No, Krsna-katha is there just like milk is there, but if it is touched by the lips of a serpent, it is no more to be taken. It has become poison.* ***Unless one is situated as pure Vaisnava in his dealing, in his behavior, inside and outside, he should not become a preacher because it will not be effective, neither one should hear from such person****. But people in general, they can not understand, but those who are preaching, they must be very sincere, the same way. Rupa-raghunatha pade, haibe akuti. They should read the literatures, the instruction, just like Upadesamrta, The Nectar of Instruction. We should follow, strictly follow. Then prthivim sa sisyat. Then you'll be able to preach and make disciples all over the world. This is the injunction. That is called gosvami.* ***Don't be cheap preacher, cheap guru. No, no. That is not good. It is not possible****."*
(Lecture SB 1976)

"There are ***many*** *jealous people in the dress of Vaisnavas in this Krsna consciousness movement,* ***and they should be completely neglected****. There is no need to serve a jealous person who is in the dress of a Vaisnava."*
(C.C Madhya Lila chp 1.218)

…A second and very important point is this; the ultimate purpose of impersonal Mayavadis is they want enjoyment but to have this enjoyment they try to merge with the supreme lord. In the beginning when the living entity enters the material atmosphere he tries to enjoy his senses independently, he thinks that he is able to have the same amount of enjoyment like Krsna. Of course being frustrated he then tries to enjoy in another way by merging and dissolving the distinction between the supreme master and himself the eternal servant, Srila Prabhupada gives the analogy of the rich man and the poor man. The tendency to enjoy is there in both of them but the capacity is not equal. Of course when the poor man dovetails his interest with that of the rich man they share equally the enjoyment…

"The Supreme Personality of Godhead and the living entity are qualitatively one; both are defined as purusa. The quality of purusa exists both in the Supreme Godhead and in the living entity. purusa means "enjoyer," and the spirit of enjoyment is present both in the living entity and in the Supreme Lord. ***The difference is that the quantity of enjoyment is not equal. The living entity***

cannot experience the same quantity of enjoyment as the Supreme Personality of Godhead*. An analogy may be made with a rich man and a poor man: the propensity for enjoyment is present in both, but the poor man cannot enjoy in the same quantity as the rich man. When the poor man dovetails his desires with those of the rich man, however, and when there is cooperation between the poor man and the rich man, or between the big and the small man, then the enjoyment is shared equally. That is like bhakti-yoga. purusah purusam vrajet* ***: when the living entity enters into the kingdom of God and cooperates with the Supreme Lord by giving Him enjoyment, he enjoys the same facility or the same amount of pleasure as the Supreme Personality of Godhead.***
On the other hand, when the living entity wants to enjoy by imitating the Supreme Personality of Godhead, his desire is called mäyä, and it puts him in the material atmosphere . A living entity who wants to enjoy on his personal account and not cooperate with the Supreme Lord is engaged in materialistic life *. As soon as he dovetails his enjoyment with the Supreme Personality of Godhead, he is engaged in spiritual life. An example may be cited here: The different limbs of the body cannot enjoy life independently; they must cooperate with the whole body and supply food to the stomach. In so doing, all the different parts of the body enjoy equally in cooperation with the whole body. That is the philosophy of acintya-bhedabheda, simultaneous oneness and difference. The living entity cannot enjoy life in opposition to the Supreme Lord; he has to dovetail his activities with the Lord by practicing bhakti-yoga."*
(SB 3.29.35)

…The problem with the Mayavadis is that although they become frustrated with the attempt of enjoying the material world they unfortunately don't give up this desire to be **independent enjoyers**, rather they attempt it by merging their personality with the supreme lord Krsna, in so doing they kid themselves that they have unlimited enjoyment but they don't understand that it will never happen unless they co-operate with Krsna…

"By discovering the faultiness of his desiring to lord it over material nature and by therefore giving it up, the living entity becomes independent and stands in his own glory.
PURPORT
Because the living entity is not actually the enjoyer of the material resources, his attempt to lord it over material nature is, at the ultimate issue, frustrated. ***As a result of frustration, he desires more power than the ordinary living entity and***

thus wants to merge into the existence of the supreme enjoyer. In this way he develops a plan for greater enjoyment .
When one is actually situated in devotional service, that is his independent position. Less intelligent men cannot understand the position of the eternal servant of the Lord. ***Because the word "servant" is used, they become confused; they cannot understand that this servitude is not the servitude of this material world. To be the servant of the Lord is the greatest position.*** *If one can understand this and can thus revive one's original nature of eternal servitorship of the Lord, one stands fully independent. A living entity's independence is lost by material contact. In the spiritual field he has full independence, and therefore there is no question of becoming dependent upon the three modes of material nature. This position is attained by a devotee, and therefore he gives up the tendency for material enjoyment after seeing its faultiness.*
The difference between a devotee and an impersonalist is that an impersonalist tries to become one with the Supreme so that he can enjoy without impediment, whereas a devotee gives up the entire mentality of enjoying and engages in the transcendental loving service of the Lord . *That is his constitutional glorified position. At that time he is isvara, fully independent. The real isvara or isvarah paramah, the supreme isvara, or supreme independent, is Krsna. The living entity is isvara only when engaged in the service of the Lord. In other words, transcendental pleasure derived from loving service to the Lord is actual independence."*
(SB3 .27.24)

… Now Srila Prabhupada being the spiritual master is the direct representative of Krsna. As such the representative is given the same respect and worship given to the supreme lord…

"According to the deliberate opinion of all revealed scriptures, the spiritual master is nondifferent from Krsna. Lord Krsna in the form of the spiritual master delivers His devotees.
PURPORT
The relationship of a disciple with his spiritual master is as good as his relationship with the Supreme Lord. A spiritual master always represents himself as the humblest servitor of the Personality of Godhead, ***but the disciple must look upon him as the manifested representation of Godhead****."*
(C.C Adi 1.45)

"Sage Prabuddha continued to speak to the King as follows: "My dear King, a disciple has to accept the spiritual master not only as spiritual master, but also as the representative of the Supreme Personality of Godhead and the Supersoul. ***In other words, the disciple should accept the spiritual master as God, because he is the external manifestation of Krsna****. This is confirmed in every scripture, and a disciple should accept the spiritual master as such."*
(NOD Chp 7)

"Acarya should be respected, as Krsna says, as good as Krsna. Visvanatha Cakravarti Thakura also said, saksad-dharitvena samasta-sastrair uktas tathä bhävyata eva sadbih . Acarya, guru, is as good as God. Saksad-dharitvena. ***Acarya should be respected as Krsna****. Therefore acaryam mam vijaniyan navamanyeta karhicit [SB 11.17.27]. If somebody foolishly thinks that* ***"They are worshiping a man. He's like me, and he has taken the seat, and he's taking worship, respect, from disciples."*** *Sometimes they question like that. But they do not know that how acarya should be respected. Acarya should be respected saksad-dharitvena, just like God. It is not exaggeration. It is according to the sastra.* ***And acarya also accepts all these respectful obeisances to carry to the Supreme Personality of Godhead. This is the process. As we receive knowledge from the acarya, similarly, our activities, the result of activities, is carried by the acarya to the Supreme Personality of Godhead . Acarya does not accept anything on his own account. Acarya accepts everything on Krsna's account. That is the principle. And because he is representative of Krsna, he is dealing on behalf of Krsna.***
We have got in practical experience. Formerly, in British government, there was viceroy. Vice means in place of and roy means royal king. Viceroy. So this viceroy was respected as the king, as the emperor. That is the process. When he's no longer a viceroy, then he's not respected. But so long he is acting as viceroy... And the rule was that whatever presentation was given to the viceroy he did not accept it personally. It was kept in the state. So these are the process. So guru, acarya, being representative of the Supreme Personality of Godhead, he should be worshiped."
(Lecture SB 1976)

…The thing in *Maya-ISKCON* is that having been frustrated in their material life they came into the movement holding the same ambitions for greater enjoyment. Of course to accomplish that they wanted to become one with Srila Prabhupada the manifested representative of Krsna. By so doing they hoped to receive

the same level of Puja (Worship) given to Srila Prabhupada (which in turn is given to the supreme lord). It of course was very difficult to accomplish their objective(because of their fallen condition) so they tried to bring Srila Prabhupada to their mundane platform(primarily through watering down the qualifications for becoming Guru as well making Srila Prabhupada out to be a "mediocre" Guru at best or even a mundane man. This perversion was effectively spread through their offensive book **Prabhupada Lilamrta**, for the authorised version read **Prabhupada Lilamrta as it is**. As a result of their nonsense the fabricated doctrine that the spiritual master who is the external manifestation of the Supersoul is subject to fall into material contamination came about.). In this way they dissolved the clear distinction between the master and servant or so to speak " **equalized**" their position with that of Srila Prabhupada's and thus made it easier for themselves to imitate the position of guru. By such foolish indulgence they thought themselves to be God…

"As an example of pratisthasa, one may attempt to imitate Srila Haridäsa Thakura by living in a solitary place. One's real desire may be for name and fame—in other words, one thinks that fools will accept one to be as good as Haridäsa Thakura just because one lives in a solitary place. These are all material desires. A neophyte devotee is certain to be attacked by other material desires as well, namely desires for women and money. In this way the heart is again filled with dirty things and becomes harder and harder, like that of a materialist. ***Gradually one desires to become a reputed devotee or an avatara (incarnation)."***
(C.C Madhya 12.135)

… Now at first hearing of this one may find it a little far fetched but by careful study of the plight of the Mayavadis we can see that the same mentality prevails in the Maya-ISKCON. **The key to understanding it all is that the Guru is representing Krsna**. The members of the organisation therefore tried the merging attempt through manipulating the post of guru ("becoming one" through the backdoor philosophy), the fact that they lacked the qualifications of Guru (Being a Mahabhagavata) and authorisation (from one's own guru) is clear proof that they were doing the Guru trip just to have the pratistha (distinction) of being worshipped like Krsna (God). If we look back at the history of the organisation we can note that the first Mayavada attack was in 1970 where the bogus philosophy surfaced that Srila Prabhupada was actually the Godhead directly i.e. quantitatively the same. Srila Prabhupada of course effectively counteracted it through the acintya-bedha-abheda tattva (Philosophy of Simultaneous oneness and difference). The same contamination arouse later by imitating Srila Prabhupada's position they thought "Ok I can't become Krsna directly so what I'll do is I'll become Prabhupada then I'll become Krsna when that's achieved then no more need for Srila Prabhupada, dispose" that is a very common thing amongst the Mayavadis, they use the ladder to get to the top then throw away the ladder. The next few quotes are interesting…

"That is their philosophy. Ultimately you throw away this... The example is given that you want to rise on some top floor you take a ladder and go to the top and throw away the ladder: there is no need of this ladder, now you have come to the position."
(Conversations with Symasundara dasa)

"Yasomatinandana: Spiritual master gives knowledge, and then a disciple is eternally indebted to spiritual master.

Prabhupäda: Yes.
Yasomatinandana: It is not that, like Mayavadis, they serve the spiritual master in the beginning and then they...
Prabhupäda: Then they...
Yasomatinandana: ...themselves become...
*Prabhupäda: ...**throw him away, "Go away. I have now learned." Guru-mara-vidya, to , the knowledge of how to kill guru. Guru-mara-vidya. Their, the philosophy is that you cannot rise up. You take a ladder. But as soon as you rise, throw away the ladder. No more. No more needed. That is Mayavada philosophy . Our philosophy is dhyayan stuvams tasya yasas tri-sandhyam**.*
(Morning Walk 1973)

…So their philosophy is get knowledge from Srila Prabhupada, become him then become Krsna then kill Srila Prabhupada.

*"**Then is spiritual master as good as God** ? The next line is, kintu prabhor yah priya eva tasya. A spiritual master is not God. He is... The distinction is sevya-bhagaván, sevaka-bhagaván. Sevya means one who is worshiped, and sevaka means one who is worshiper. The spiritual master is God and Krsna is God, but Krsna is worshipable God and spiritual master is worshiper God. He's God, but he's worshiper God. That is explained. **The Mayavadis, they cannot understand it, that "Because a spiritual master has to be accepted as God, therefore I have become a spiritual master—I have become God." This is rebellious. This is rebellious** . God gives you a position, and if you want to usurp His power unnecessarily, which you cannot, then you are fool, rascal, you are rebellious. He requires punishment. Punishment."*
(Lecture SB 1973)

"Dhrstadyumna: Yesterday we read, Srila Prabhupada, that these are the qualities of the demon, that arrogance and pride, and their philosophy is there is no God in control. Krsna says in Bhagavad-gita.
Devotee (1): Srila Prabhupada, in that story, the cobbler actually was more advanced than the brahmana, and yet in Bhagavad-gita Krsna explains that "Anyone can approach Me, even the stri sudra dvija bandhu," they can all approach the supreme destination. Then in the next verse he says "How much greater, then, are the brahmanas, the righteous, the devotees, the saintly kings." I was wondering how are they greater?

Prabhupäda: You do not understand it?
Devotee (1): I do not understand how they are greater than the lower person who surrenders.
Prabhupäda: Suppose you have got your spiritual master and you, if somebody says that you can come into the..., any one of you can come in this car. ***So spiritual master goes, you also go. Does it mean that spiritual master is not greater than you? Do you think like that?***
Devotee (1): No.
Prabhupäda: Then? It is the same thing. Suppose Kirtanananda Maharaja has brought this car, so he says, " ***All of you can come." So I go, you go, does it mean that you and your spiritual master is equal? Do you think like that?*** *It is same thing. Everyone can go to Godhead, there is no doubt, but still there is difference between brahmanas, ksatriyas, sudras. So far going into the car, the equal right is there, but it does not mean that your spiritual master or the next group, they are not greater than you. Don't think like that. The same car, Kirtanananda Maharaja is driving, I am also there, you are also there. Does it mean that we are all equal? There must be gradation. The right is given to everyone. It does not mean that immediately they become all one. It is Krsna's mercy that He accepted everyone, "Come on." But the distinction is there. We are inviting everyone to partake Krsna prasadam. That does not mean that immediately all of them have become of the equal rank.* ***Caitanya Mahaprabhu, He was so kind, but still there was distinction. When He was taking prasadam, personal associates, they were sitting with Him. Is it not? So this is called maryada. Maryada means honor. That must... Varieties must be there. Otherwise we become Mayavadis—everything is equal, all one. This is Mayavada philosophy. No varieties. There must be variety. That is Vaisnava philosophy. And as soon as you make it varietyless, all equal, that is Mayavada.*** *Just see even in this flower, this is also flower and this is also flower. Does it mean they are of the same rank? This is understanding. Together they look very beautiful, but if you take separate value, then it is valuable than this flower. That distinction must be there. If somebody says "I am accepting even the leaf in this garland," then what to speak of rose? It is like that. Krsna says that. That does not mean leaf and rose have the same value. One is making a beautiful garland, "I am accepting everything." Mixed together it looks very nice, but individually the leaf has value, the rose has value, the flower has value. Not that because they are put together they have equal value. This is Vaisnava philosophy."*
(Garden conversation 1976)

NOTE: At one point during our research and discussions on the subject of Mayavada Contamination covering *Maya-ISKCON* certain naive individuals assumed that we were doing the whole thing out of malice and envy. It is far from the actual truth. It is with great grief and pain that we set about researching and exposing it for full view of innocent devotees. One should note that throughout Srila Prabhupada's books he devotes a considerable amount of time to exposing the fallen condition of the Mayavadis. Why should devotees think that they could not be subjected to it if they didn't stay on the short and narrow path which is like the edge of a razor? We will now go on to place common objections given by naive devotees as well as the appropriate answers backed up by statements from Srila Prabhupada.

Objections Answers to the Conclusion that *Maya- Iskcon* is an *Apa-Sampradaya*

1) *"Srila Prabhupada said that Iskcon is his body, he is non-different from Iskcon. Therefore you cannot say anything bad against Iskcon as it will be an offense to Srila Prabhupada."*

ANSWER : This is a very common argument put forward quite often by devotees who wish to live in denial and keep the peace so to speak. It is often misunderstood that Vaisnava humility means to tolerate deviant siddhanta and guru aparadhas when they manifest. However from the statements of Srila Prabhupada we get a different mood…

*" Satyam, truthfulness, means that facts should be presented as they are, for the benefit of others. Facts should not be misrepresented. According to social conventions, it is said that one can speak the truth only when it is palatable to others. But that is not truthfulness. The truth should be spoken in a straightforward way, so that others will understand actually what the facts are. If a man is a thief and if people are warned that he is a thief, that is truth. **Although sometimes the truth is unpalatable, one should not refrain from speaking it**. Truthfulness demands that the facts be presented as they are for the benefit of others. That is the definition of truth."*
(BG 10.4-5)

… So never mind if it is unpalatable truth but if we really want to benefit the innocent people it must be said in plain and simple words, a thief is a thief…

"*Regarding against propoganda, it is going on practically everywhere, especially Bengal. So we have to work very sincerely and Krishna will give us protection. The only hope, we can understand that demons are*

*disturbed. That is quite natural. When Krishna was born, from the day of His birth, the demons wanted to kill him in so many ways but practically it was found that demons were killed by Krishna and He established His mission yada yada hi dharmasya glanir bhavati bharata/ abhyutthanam adharmasya tadatmanam srjamyaham [Bg. 4.7]. **So if we work sincerely**, the Krishna Consciousness Movement is non-different from Krishna. As Krishna killed all the demons, we should also be able to kill all demons **if we remain faithful** in the discharge of our mission.*"
(Letter to Yasomatinandana 1976)

…This above letter is rather interesting and clearly shows what Srila Prabhupada meant by ISKCON. The condition for the institution being not different from Krsna is on one condition **IF** the members of the movement work **sincerely** and **remain faithful**. ISKCON is not something rubber stamped that simply one officially holds the title and is recognised as such, no! one must meet the qualifications and act according to the Acarya's instructions…

"*The specific words used in this sloka are vama-svabhava, "mild and gentle by nature." A good man or woman accepts anything very easily, but a man of average intelligence does not do so. **But, anyway, we should not give up our reason and discriminatory power just to be gentle. One must have good discriminatory power to judge a thing on its merit. We should not follow the mild nature of a woman and thereby accept that which is not genuine** . Asvatthama may be respected by a good-natured woman, but that does not mean that he is as good as a genuine brahmana*."
(SB 1.7.42)

… This last statement speaks for itself; nothing further needs to be said.

2) "It is not an apa-sampradaya it is bona-fide because he says so in his purports; the only thing is there are just a few bad individuals in there spoiling it for the rest."

ANSWER : As has already been shown in the previous answer the **ISKCON**
That Srila Prabhupada talked of was the ISKCON that remained **sincere** and **faithful** not otherwise. The argument that there are just a few bad individuals couldn't hold since Srila Prabhupada talks of there being **many** jealous people in the dress of vaisnavas in the society and **many** pseudo or nondevotees…

*"There are **many** jealous people in the dress of Vaisnavas in this Krsna consciousness movement, **and they should be completely neglected**. There is no need to serve a jealous person who is in the dress of a Vaisnava."*
(C.C Madhya Lila chp 1.218)

*"If one thinks that there are **many** pseudo devotees or nondevotees in the Krsna Consciousness Society, **one can keep direct company with the spiritual master, and if there is any doubt, one should consult the spiritual master** . However, unless one follows the spiritual master's instructions concerning the regulative principles and chanting and hearing the holy name of the Lord, one cannot become a pure devotee. By one's mental concoctions, one falls down."*
(C.C Madhya Lila chp 19.157)

… Even for argument sake, if there were **just** only a **few** individuals it is still enough to spoil the entire thing. It was for this reason Srila Prabhupada stress that vigilance was required to check that rascals may not join and spoil the whole thing…

"*Prabhupada: Politics, diplomacy, fraud, cheating. These things are the general qualification of the western people. Do you admit or not?*
Devotees: Yes.
Prabhupada: ***If they are, these things come within our movement, then it will not be succesful*** *. Tat-paratvena nirmalam. One has to become purified. Even sometimes we have to take... But that is for Krsna's.* ***There must be now checking that all these rascals may not join and spoil the movement. You should not admit.***
Bali Mardana: Yes.
Prabhupada: ***They can come and go*** *.*
Bali Mardana: We should not make a haven for rascals.
Prabhupäda: Eh?
Bali Mardana: We should not create a haven for rascals.
Prabhupäda: ***Yes****. So how it will be done unless you GBC members become very strong and with good brain?* "
(Morning walk Los, Angeles 1973)

> *3)"Ok maybe the gurus made some little mistakes in the past but we shouldn't judge them they are after all still trying to serve and push on the mission who are you? Do you think you are perfect and don't make mistakes?"*
>
> **ANSWER**: First of all the position of Guru is not a cheap one, since it comes with the appropriate qualification and specific authorisation from ones guru. For a Guru to make a mistake little or big is a total disqualification. Such illegal activity certainly doesn't go without its heavy repercussions. To say one shouldn't judge, well that's a foolish argument for without proper judgement how will one select the proper association? …

"In this verse Srila Rupa Gosvami advises the devotee ***to be intelligent enough to distinguish between the kanistha-adhikari, madhyama-adhikari and uttama-adhikari. The devotee should also know his own position and should not try to imitate a devotee situated on a higher platform*** *. Srila Bhaktivinoda Thakura has given some practical hints to the effect that an uttama-adhikari Vaisnava can be recognized by his ability to convert many fallen souls to Vaisnavism.* ***One should***

not become a spiritual master unless he has attained the platform of uttama-adhikari."
(NOI Mantra 5)

…A common argument given amongst some devotees in the *Prabhupadanuga* camp is that the devotees in the *Maya-ISKCON* who had the misfortune of being "initiated" by the bogus "acaryas" are actually initiated by Srila Prabhupada even without their knowledge because they have heard from him through his books and other forms of vani. They claim that there is no actual bond between the bogus "acarya" and their so-called disciples. This argument is made on the assumption that Srila Prabhupada is obliged to accept someone as his disciple regardless of whether they accept him or not, so long as they are in the organisation and are "strictly following". First of all it should be noted that despite the fact that they (so-called disciples of bogus "acaryas") may have heard from Srila Prabhupada their connection with him was **broken** on account of their defiance of Srila Prabhupada's explicit order for the continuation of the Rittvik system by "surrendering" to the bogus "acarya".
For sure there is no actual bond between the so-called "Guru" and "disciple" but in another sense there is. To be clearer we can say that there is no spiritual bond however the bond (as in bondage) is bondage by karmic law between so-called Guru and disciple.

"*Thus one who is not well versed in the authorized scriptures and not able to answer all such relevant inquiries should not pose as a spiritual master for the matter of material gain.* ***It is illegal to become a spiritual master if one is unable to deliver the disciple***."
(SB 2.8.7)

"*Ordinarily, the spiritual master, husband, father, mother or superior relative accepts worship from an inferior relative, but here Rsabhadeva forbids this. First the father, spiritual master or husband must be able to release the dependent from repeated birth and death.* ***If he cannot do this, he plunges himself into the ocean of reproachment for his unlawful activities****. Everyone should be very responsible and take charge of his dependents just as a spiritual master takes charge of his disciple or a father takes charge of his son. All these responsibilities cannot be discharged honestly unless one can save the dependent from repeated birth and death .*"
(SB 5.5.18)

"One should not try to be an artificially advanced devotee, thinking, "I am a first-class devotee." Such thinking should be avoided. ***<u>It is best not to accept any disciples</u>****."*
(C.C. Madhya 7.130)

"*Accepting an unlimited number of devotees or disciples is very risky for one who is not a preacher. According to Srila Jiva Gosvami, a preacher has to accept many disciples to expand the cult of Sri Caitanya Mahaprabhu. <u>This is risky because when a spiritual master accepts a disciple, he naturally accepts the disciple's sinful activities and their reactions</u>.* ***Unless he is very powerful, he cannot assimilate all the sinful reactions of his disciples and has to suffer the consequences*** *. Therefore one is generally forbidden to accept many disciples*."
(C.C Madhya lila 22.118)

…Sometimes the objection is raised that the so-called disciples of the so-called gurus are innocent and therefore shouldn't be blamed for the offenses the bogus gurus made to Srila Prabhupada but these arguments are more or less based on sentiment and not on actual understanding…

"Prabhupada: That's all right, but innocence is no excuse of law. If you say that "Somebody misled me to go to the left side" in the court, oh, that does not mean that you will be saved from the fine . ***So you have to become such intelligent person that you may not be misled by others. You have got the intelligence. Why should you be misled? Then what is the meaning of this human form of life? And you have to be educated. You have to take the opportunity of education so that you may not be misled. Why do you agree to be misled? Then you must agree to take the punishment also. If you, by innocence, put your hand on the fire, so fire will not excuse you. So innocence is no excuse. You have to be learned****. Therefore we are here to give proper education to the people. Yes?"*
(SB Lecture question answers 1968)

"I request all the pure-hearted demigods, forefathers and saintly persons to support my proposal ***, for after death the result of an action is equally shared by its doer, its director and its supporter****."*
(SB 4.21.26)

"Dhruva Maharaja came to the forest to search out the Supreme Personality of Godhead with a revenging spirit against his stepmother. His stepmother had insulted Dhruva, who was not an ordinary person, but a great Vaisnava. An offense at the lotus feet of a Vaisnava is the greatest offense in this world. Because of having insulted Dhruva Maharaja, Suruci would become mad upon the death of her son and would enter a forest fire, and thus her life would be ended. This was specifically mentioned by the Lord to Dhruva because he was determined for revenge against her. From this we should take the lesson that we should never try to insult a Vaisnava. Not only should we not insult a Vaisnava, but we should not insult anyone unnecessarily. When Suruci insulted Dhruva Maharaja, he was just a child. She of course did not know that Dhruva was a great recognized Vaisnava, and so her offense was committed unknowingly. ***When one serves a Vaisnava unknowingly, one still gets the good result, and if one unknowingly insults a Vaisnava, one suffers the bad result****. A Vaisnava is especially favored by the Supreme Personality of Godhead. Pleasing him or displeasing him directly affects the pleasure and displeasure of the Supreme*

*Lord. Srila Visvanatha Cakravarti Thakura, in his eight stanzas of prayer to the spiritual master, has sung, yasya prasadad bhagavat-prasadah: ** by pleasing the spiritual master, who is a pure Vaisnava, one pleases the Personality of Godhead,* ***but if one displeases the spiritual master one does not know where he is going****."*
(SB 4.9.23)

"***Suppose we are in a group, this, our International Society. If everyone becomes ruler or acarya, then how it can be managed? No. There must be some head. That is the principle in our practical life*** ."
(C.C Lecture 1974)

"*As for your next question, can only a few pure devotees deliver others, anyone, if he is a pure devotee he can deliver others, he can become spiritual master.* ***But unless he on that platform he should not attempt it. Then both of them will to go to hell, like blind men leading the blind***."
(Letter to Tusta Krsna 1972)

"*Unless one is perfectly anxious to inquire about the way of perfection, there is no necessity of approaching a spiritual master. A spiritual master is not a kind of decoration for a householder. Generally a fashionable materialist engages a so-called spiritual master without any profit. The pseudo spiritual master flatters the so-called disciple, and thereby* ***both the master and his ward go to hell without a doubt***."
(SB 1.19.37)

"Leaders who have fallen into ignorance and who mislead people by directing them to the path of destruction [as described in the previous verse] are, in effect, boarding a stone boat, and so too are those who blindly follow them. A stone boat would be unable to float and would sink in the water with its passengers. **Similarly, those who mislead people go to hell, and their followers go with them** ."
(SB 6.7.14 Translation)

"*Prabhupada: Yes, Lord of the living entities. Just like here we have got a leader, a society leader or a party leader or a club leader, there are leaders. Some are led by somebody, some are led by somebody. We don't wish to discuss. But there is a leader.* ***Without leader, nobody goes to hell, neither to heaven. There must be one leader***."
(Lecture BG 1968)

"'*What kind of leader I am? I do not know what is beneficial for me. I am such a leader. I am such a fool. I do not know my own benefit, and I want to become leader to lead others for benefit of life.' " Andha yathandhair upaniyamanah. A blind man, he does not think that he's blind. How he can lead others, other blind men? But this is cheating. All these leaders, so-called rascal leaders, they are blind themselves. They do not know what is the aim of life, and they're becoming leader.* ***And the leader, blind leader, and the blind follower, they're all going to hell****. This is the position of the world*."
(Lecture SB 1974)

"By false religious display sentiments they present a make-show of devotional service, indulging in all sorts of immoral principles, and still pass as spiritual

masters and devotees of God. Such violators of religious principles have no respect for the authoritative acaryas, the holy teachers in the strict disciplic succession; and to mislead the people in general they themselves become so-called acaryas, without even following the principles of the acaryas.
These rogues in human society are the most dangerous elements and, for want of religious government, they pass on without being punished by the law of the state. They cannot, however, avoid the law of the Supreme, who has clearly declared in the Bhagavad-gita that ***these envious demons, in the garb of religious propagandists, shall be thrown down into <u>the darkest region of hell</u>. It is confirmed in Sri Isopanisad that the pseudo-religionists are heading towards the most obnoxious place in the universe after finishing with the spiritual mastership business, <u>which is simply</u>***
<u>For the matter of sense gratification</u> .
(Isopanisad mantra 12)
"*Here, accepting Krsna as the spiritual master means whatever Krsna will decide, he has to accept. One cannot deny the order of a spiritual master. Therefore one has to select a spiritual master whose order, carrying, you'll not commit a mistake. You see?* ***Now, suppose if you accept a wrong person as spiritual master, and if you, if he guides you wrongly, <u>then your whole life is spoiled</u>. So one has to accept a spiritual master whose guidance will make his life perfect. That is the relation between spiritual master and disciple. It is not a formality. It is a great responsibility both for the disciple and for the spiritual master*** . *And... Yes?*
Young man (2): But if the disciple is in ignorance before...
Prabhupäda: Yes.
Young man (2): ...how does he know which master to choose? I mean, because he doesn't have the knowledge...
Prabhupäda: Yes.
Young man (2): ...to make a wise selection.
Prabhupäda: Yes. Yes. So the first thing is that one should be searching after a disciple, er, or searching after a spiritual master. Now, just like you search after some school. You search after some school. So when you are searching after some school, you must have at least some preliminary knowledge what a school means. You cannot search after a school and go to a cloth shop. If you are so ignorant that you do not know what is a school and what is a cloth shop, then it is very difficult for you. You must know, at least, what is a school ."
(Question &Answers BG Lecture 1966)

"***<u>One who is not properly initiated</u>*** *may present himself as a great devotee, but in fact he is sure to encounter many stumbling blocks on his path of progress toward spiritual realization, with the result that he must continue his term of material existence without relief. Such a helpless person is compared to a ship without a rudder, for such a ship can never reach its destination .*"
(C.C Adi Lila 1.35)

"*The Hari-bhakti-viläsa (2.6) quotes the following injunction from the Visnu-yamala:*
adiksitasya vamoru krtam sarvam nirarthakam
pasu-yonim avapnoti diksa-virahito janah"
*"'**Unless one is initiated by a bona fide spiritual master, all his devotional activities are useless**. A person who is not properly initiated can descend again into the animal species .'"*"
(C.C Madhya Lila 15.108)

"*Similarly, we can offer many services with our bodily activities. But all such activities must be in relationship with Krsna. This relationship is established by connecting oneself with the bona fide spiritual master, who is the direct representative of Krsna in disciplic succession. Therefore, the execution of Krsna conscious activities with the body should be directed by the spiritual master and then performed with faith. The connection with the spiritual master is called initiation. From the date of initiation by the spiritual master, the connection between Krsna and a person cultivating Krsna consciousness is established.* ***Without initiation by a bona fide spiritual master, the actual connection with Krsna consciousness is never performed***."
(NOD Introduction)

"***The purport is that one should not accept as a spiritual master someone who is fool number one, who has no direction according to the scriptural injunctions, whose character is doubtful, who does not follow the principles of devotional service, or who has not conquered the influence of the six sense-gratifying agents***. *The six agents of sense gratification are the tongue, the genitals, the belly, anger, the mind and words. Anyone who has practiced controlling these six is permitted to make disciples all over the world. To accept such a spiritual master is the crucial point for advancement in spiritual life. One who is fortunate enough to come under the shelter of a bona fide spiritual master is sure to traverse the path of spiritual salvation without any doubt .*"
(NOD Chp 7)

"*Guest (3) (Indian man): With guru-krpa it can be revealed.*
Prabhupada: Yes, you cannot have krsna-krpa directly. Guru-krsna-krpaya paya bhakti-lata-bija [Cc. Madhya 19.151]. That is Caitanya. You have to go through guru.
Guest (4) (Indian man): And how do we get guru?
Guest (1): Guru finds you.
Prabhupäda: Not guru finds you. You have to find out guru. Guru is there. Guru is there. But if you want to be cheated, then you find out. And if you want to be cheated, the cheaters will... Guru-krsna-krpa. If you are actually serious to serve Krsna, Hare Krsna, then Krsna will give you: "Here is guru." Guru is there. Guru is there, but unless you are actually serious, you cannot get real guru. ***If you want to be cheated or if you are a cheater, then you'll get a cheater guru***.
(aside:) Hare Krsna. Give prasada. Bring prasada. Now we go to guru for some

medical help. We go to guru for some economic development. So you'll get cheater. That's all ."
(Room Conversation January 1977)

"***There is no question of being misled. But if you purposefully mislead yourself, who can check*** *? In the beginning you may commit some mistake, but when you study Bhagavad-gita—who is sadhu, who is mahatma, who is guru—then why shall we make, commit mistake again? If you have done mistake—you have gone to a rascal who is not Krsna conscious—then when you read Bhagavad-gita, you can understand. Why you are misled? Why you should be misled? If it is written on the road, "Keep to the left," why should you be misled and go to the right? Go to the left. Then you are not misled. So here it is said, mahatmanas tu mam partha daivim prakrtim asritah [Bg. 9.13]. A mahatma means who is always engaged in Krsna consciousness. Why do you accept somebody as mahatma who does not speak about Krsna? Then you are misleading yourself. Sa mahatma sudurlabhaù. Vasudevah sarvam iti [Bg. 7.19]. Everything, direction, is there. Why you create your own mahatma? If you want to be cheated, who can check you? That is your fault. In Bhagavad-gita, it is clearly said,*

bahunam janmanam ante
jnanavan mam prapadyate
vasudevah sarvam iti
sa mahatma...
[Bg. 7.19]

That is mahatma. Mahatmanas tu mam partha daivim prakrtim asritah, bhajanty ananya-manasah [Bg. 9.13]. Sadhur... Api cet suduracaro bhajate mam ananya-bhak [Bg. 9.30]. He's mahatma. He's sadhu. We shall go to him. Why shall we go to a rascal? Simple directions. So if you are misled, if you are cheated, whose fault it is? But if you want to be cheated, who can check? Even though somebody by mistake has gone to a rascal, the book is there. ***As soon as you find out, "Here is a rascal who does not know anything about Krsna, and I have come to him," reject him. That is stated in the sastra. Gurur apy avaliptasya karyakaryam ajanantah parityago vidhiyate.(?) Even by mistake you have come to a rascal who does not know how to become guru, you can reject him. Why should you stick to him? Reject him*** *. And by mistake I have come to rascal. Why shall I continue to accept him as guru? Canakya Pandita said, tyaja durjana-samsargam bhaja sadhu-samagamam: "Give up all rascals. Associate with sadhus." If you do not do that, that is your fault ."*
(Room conversation 1977)

"Reporter: What frankly worries me is that since the arrival in Britain some time ago of an Indian yogi, who was the first "guru" that most people had ever heard of, a lot of "gurus" have suddenly appeared out of nowhere. Sometimes I get the feeling that not all of them are as genuine as they ought to be. Would it be right to

warn people who are thinking of taking up spiritual life that they should make sure that they have a genuine guru to teach them?
Srila Prabhupada: Yes. Of course, to search out a guru is very nice, but if you want a cheap guru, or if you want to be cheated, then you will find many cheating gurus. But if you are sincere, you will find a sincere guru. Because people want everything very cheaply, they are cheated. We ask our students to refrain from illicit sex, meat-eating, gambling, and intoxication. People think that this is all very difficult—a botheration. But if someone else says, "You may do whatever nonsense you like, simply take my mantra," then people will like him. The point is that people want to be cheated, and therefore cheaters come. No one wants to undergo any austerity. Human life is meant for austerity, but no one is prepared to undergo austerity. Consequently, cheaters come and say, "No austerity. Whatever you like, you do. Simply pay me, and I'll give you some mantra, and you'll become God in six months." All this is going on. If you want to be cheated like this, the cheater will come.
Reporter: What about the person who seriously wants to find spiritual life but who happens to finish up with the wrong guru?
Srila Prabhupada: If you simply want an ordinary education, you have to devote so much time, labor, and understanding to it. Similarly, if you are going to take to spiritual life, you must become serious. How is it that simply by some wonderful mantras, someone can become God in six months? Why do people want something like that? This means that they want to be cheated.
Reporter: I wondered how many people you think might have been taken in by fake gurus.
Srila Prabhupada: Practically everyone. [laughter.] There is no question of counting. Everyone.
Reporter: This would mean thousands of people, wouldn't it?
Srila Prabhupada: ***Millions. Millions have been cheated, because they want to be cheated. God is omniscient. He can understand your desires. He is within your heart, and if you want to be cheated, God sends you a cheater*** *.*
Reporter: When you say that lots of people want to be cheated, do you mean that lots of people want to carry on with their worldly pleasures and at the same time, by chanting a mantra or by holding a flower, achieve spiritual life as well? Is this what you mean by wanting to be cheated?
Srila Prabhupada: Yes, this is like a patient thinking, "I shall continue with my disease, and at the same time I shall become healthy." It is contradictory. The first requirement is that one become educated in spiritual life. Spiritual life is not something one can understand by a few minutes' talk. There are many philosophy

and theology books, but people are not interested in them. That is the difficulty. For instance, the Srimad-Bhagavatam is a very long work, and if you try to read this book, it may take many days just to understand one line of it. The Bhagavatam describes God, the Absolute Truth, but people are not interested. And if, by chance, someone becomes a little interested in spiritual life, he wants something immediate and cheap. Therefore, he is cheated. Actually, human life is meant for austerity and penance.... Spiritual life means voluntarily accepting some austerities for the sake of God realization. That is why we insist on no illicit sex, meat-eating, gambling, or intoxication for our initiated students. Without these restrictions, any "yoga meditation" or so-called spiritual discipline cannot be genuine. It is simply a business deal between the cheaters and the cheated." (SSR)

"We get Krsna consciousness through the mercy of guru and Krsna. So real guru is never to be killed, ***but the so-called guru has to be killed****.* ***The so-called, pseudo guru, false guru, he should be killed****."*
(Lecture BG 1973)

"One is therefore advised to study Bhagavad-gita, or any other scripture, under a bona fide spiritual master, with service and surrender. A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord as they were imparted millions of years ago to the sun-god, from whom the instructions of Bhagavad-gita have come down to the earthly kingdom. One should, therefore, follow the path of Bhagavad-gita as it is expressed in the Gita itself and ***beware of self-interested people after personal aggrandizement who deviate others from the actual path****." (BG 4.42)*

"Anyone who is supposed to be a guru but who goes against the principle of visnu-bhakti cannot be accepted as guru. ***If one has falsely accepted such a guru, one should reject him****. Such a guru is described as follows (Mahabharata, Udyoga 179.25):*
guror apy avaliptasya
karyakaryam ajanatah
utpatha-pratipannasya
parityago vidhiyate

Srila Jiva Gosvami has advised that such a useless guru, a family priest acting as guru, should be given up, ***and that the proper, bona-fide guru should be accepted****."*
(SB 8.20.1)

4) "Prabhu don't worry about these things it's all in the hands of Krsna it will sort itself out just chant and go on with your service. The proof you are sincere is that you will stick it out in Iskcon no matter what. Srila Prabhupada said don't be surprised by how many leave but be surprised by how many stay, our love for him will be shown by how much we co-operate, so if we leave we are not following his instructions."

ANSWER: Another common argument given by the "peace makers". It is assumed that one can chant the holy name and at the same time ignore the orders of the Guru and still make advancement…

""*Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." This Vedic injunction is very important, and Sri Caitanya Mahaprabhu supported it by His personal behavior. Believing in the words of His spiritual master, He introduced the sankirtana movement, just as the present Krsna consciousness movement was started with belief in the words of our spiritual master. He wanted to preach, we believed in his words and tried somehow or other to fulfill them, and now this movement has become successful all over the world. Therefore faith in the words of the spiritual master and in the Supreme Personality of Godhead is the secret of success. ...* ***If one chants the holy name of the Lord just to make a show, not knowing the secret of success, he may increase his bile secretion, but he will never attain perfection in chanting the holy name*** ."
(C.C Adi Lila 7.95-96)

"*Prabhupada: (Ignoring question) Because that is offense. Guror avajna. First offense is guror avajna, defying the authority of guru. This is the first offense* ***. So one who is offensive, how he can make advance in chanting? He cannot make. Then everything is finished in the beginning.*** *Guror avajna. Everything is there. If one is disobeying the spiritual master, he cannot remain in the pure status of life* ."
(BG Question Answers 1974)

…The point about being surprised by how many stay has been well misunderstood. It is assumed that Srila Prabhupada was necessarily meaning the institution; however the meaning was… be surprised by how many stay in the **practise** of Krsna Consciousness. We know what should be done about the institution if it goes corrupt; there is no need to be associated with such a thing.

"If one thinks that there are ***many*** *pseudo devotees or nondevotees in the Krsna Consciousness Society ,* ***one can keep direct company with the spiritual master, and if there is any doubt, one should consult the spiritual master****. However, unless one follows the spiritual master's instructions concerning the regulative*

principles and chanting and hearing the holy name of the Lord, one cannot become a pure devotee. By one's mental concoctions, one falls down." (C.C Madhya Lila chp 19.157)

NOTE: The love shown for Srila Prabhupada by co-operating must be done amongst like minded devotees not with those individuals intent on disobeying the orders of the spiritual master.

"*Friendship should be cemented between persons with mutual interests and understanding. Such persons are said to be sva jati, "of the same caste." The devotee should avoid a person whose character is not fixed in the standard understanding;* ***even though he may be a Vaisnava, or a devotee of Krsna, if his character is not correctly representative, then he should be avoided****. One should steadily control the senses and the mind and strictly follow the rules and regulations, and he should make friendship with persons of the same standard .*"
(SB 3.29.17)

"***Similarly, it is recommended that one associate with devotees, but there must be some discrimination*** *. Actually, a sadhu, a saintly person, must be saintly in his behavior (sadhavah sad-acarah). Unless one adheres to the standard behavior, one's position as a sadhu, a saintly person, is not complete. Therefore a Vaisnava, a sadhu, must completely adhere to the standard of behavior. Srila Visvanatha Cakravarti Thakura says that a Vaisnava, a person initiated into the Vaisnava cult, should be offered the respect befitting a Vaisnava, which means that he should be offered service and prayers.* ***However, one should not associate with him if he is not a fit person with whom to associate***."
(SB 7.7.30-31)

5) "Are you saying that the food that is offered to the Deities in Iskcon is not prasadam and it is just bhoga?"

ANSWER: One cannot expect to serve Krsna without going through his pure devotee. If one fails to give the proper respect to the Lord's devotee what is the use?

TRANSLATION
The person who has not at any time received the dust of the feet of the Lord's pure devotee upon his head is certainly a dead body. And the person who has never experienced the aroma of the tulasi leaves from the lotus feet of the Lord is also a dead body, although breathing.
PURPORT
According to Srila Visvanätha Cakravarti Thakura, the breathing dead body is a ghost. not visible to our present vision and yet acts, such a dead body is called a ghost. Ghosts are always very bad elements, always creating a fearful situation for others. *Similarly, the ghostlike nondevotees who have no respect for the pure devotees, nor for the Visnu Deity in the temples, create a fearful situation for the devotees at all times*. **The Lord never accepts any offering by such impure ghosts** . There is a common saying that one should first love the dog of the beloved before one shows any loving sentiments for the beloved. The stage of pure devotion is attained by sincerely serving a pure devotee of the Lord. **The first condition of devotional service to the Lord is therefore to be a servant of a pure devotee**, and this condition is fulfilled by the

statement "reception of the dust of the lotus feet of a pure devotee who has also served another pure devotee." That is the way of pure disciplic succession, or devotional parampara.
(SB 2.3.23)

"Such a relationship is condemned by Srila Bhaktisiddhanta Sarasvati Thakura, who calls such spiritual masters and disciples a society of cheaters and cheated. They are also called ***baulas or prakrta-sahajiyas****.* ***Their aim is to make the connection between the spiritual master and the disciple into a very cheap thing*** *. They are not serious in wanting to understand spiritual life*."
(Caitanya-Caritamrta Madhya Lila Chp 24. text 330)

"When one eats food offered by a materialistic man ***, one's mind becomes contaminated****, and when the mind is contaminated, one is unable to think of Krsna properly.*
PURPORT
Srila Bhaktisiddhanta Sarasvati Thakura suggests that people who are materialistically inclined and sahajiyäs, or so-called Vaisnavas who take everything very casually, are both visayis, or materialists. ***Eating food offered by them causes contamination, and as a result of such contamination, even a serious devotee becomes like a materialistic man****. There are six kinds of association—giving charity, accepting charity, accepting food, offering food, talking confidentially and inquiring confidentially.* ***One should very carefully avoid associating with both the sahajiyäs, who are sometimes known as Vaisnavas, and the non-Vaisnavas, or avaisnavas****. Their association changes the transcendental devotional service of Lord Krsna into sense gratification, and when sense gratification enters the mind of a devotee, he is contaminated. The materialistic person who aspires after sense gratification cannot properly think of Krsna."*
(Antya 6.279)

"Nor should we extend invitations to Mayavadis and atheists nor accept their invitations, for by such intimate intermingling we may become affected by their atheistic mentality (sangat sanjayate kamah). *It is the negative injunction of this verse that we should refrain from giving anything to or accepting anything from the Mayavadis and atheists. Sri Caitanya Mahaprabhu has also warned, visayera anna khaile dusta haya mana:* ***"By eating food prepared by worldly people, one s mind becomes wicked****."*
(NOI 4)

"The laws of nature are very subtle. For example, if one eats in a place which is very sinful, ***he shares in the resultant reaction of the sinful activities performed there"***
(SB 4.21.24)

"It is the Vedic injunction that whenever there is blasphemy of the Supreme Personality of Godhead, ***one must immediately leave****. If he does not do so, he becomes bereft of his pious activities and is degraded to a lower condition of life."*
(KB)

"Of all sinful activities, an offense to a pure devotee, or Vaisnava, is the most severe *. An offense at the lotus feet of a Vaisnava is so disastrous that Sri Caitanya Mahaprabhu has compared it to a mad elephant that enters a garden and causes great havoc by uprooting many plants and trees. If one is an offender at the lotus feet of a brahmana or Vaisnava, his offenses uproot all his auspicious activities. One should therefore very carefully guard against committing vaisnava-aparadha, or offenses at the lotus feet of a Vaisnava."*
(SB 7.4.28)

"Prabhupäda: Just like we are taking prasadam. How it is spiritual?
Yasomatinandana: It is offered to Krsna.
Prabhupada: Yes.
Umapati: By our knowledge, that it is...
Prabhupäda: By knowledge... Because it is offered to Krsna. The Krsna consciousness is there. So anything which is accepted in Krsna consciousness, that is spiritual thing.
Umapati: In perfect knowledge, would the first step be faith that it is offered to Krsna? One may, may make an offering without being...
Prabhupäda: ***Well, he must learn under superior direction. Otherwise, how he can offer?***
Umapati: Well, he may make an attempt. There is a natural impulse to serve, a natural impulse to offer in man, and he may not be aware that he is seeking Krsna in his conditioned state. Then, if...
Prabhupäda: ***Then whom he's offering? If he doesn't know Krsna...***
Umapati: That is his ignorance. If he is seeking.

Prabhupada: ***Then, if he's in ignorance, what is the value of his offering?***
Umapati: I did not hear the last point.
Hrdayananda: If he's in ignorance, what is the value of the offering?
Umapati: That is true.
Hrdayananda: He needs a spiritual master.
Umapati: Yes.
Prabhupada: ***You cannot do anything in ignorance*** *.*
Umapati: But then the spiritual master gives him knowledge...
Prabhupäda: Yes.
Umapati: ...and then from that knowledge he becomes aware that...
Prabhupäda: Yes.
Umapati: ...Kåñëa is in the offering.
Prabhupäda: Yes.
Hrdayananda: Jaya.
Yasomatinandana: Spiritual master gives knowledge, and then a disciple is eternally indebted to spiritual master.
Prabhupäda: Yes.
Yasomatinandana: It is not that, like Mayavadis, they serve the spiritual master in the beginning and then they...
Prabhupäda: Then they...
Yasomatinandana: ...themselves become...
Prabhupäda: ...throw him away, "Go away. I have now learned." Guru-mara-vidya, to, the knowledge of how to kill guru. Guru-mara-vidya. ***Their, the philosophy is that you cannot rise up. You take a ladder. But as soon as you rise, throw away the ladder. No more. No more needed. That is Mayavada philosophy****. Our philosophy is dhyayan stuvams tasya yasas tri-sandhyam." (Morning walk Los Angeles 1973)*

Once only, by their permission, I took the remnants of their food, and by so doing all my sins were at once eradicated. Thus being engaged, I became purified in heart, and at that time the very nature of the transcendentalist became attractive to me.
PURPORT
Pure devotion is as much infectious, in a good sense, as infectious diseases. A pure devotee is cleared from all kinds of sins. The Personality of Godhead is the purest entity, and unless one is equally pure from the infection of material qualities, one cannot become a pure devotee of the Lord. The bhakti-vedäntas as

above mentioned were pure devotees, and the boy became infected with their qualities of purity by their association and by eating once the remnants of the foodstuff taken by them. Such remnants may be taken even without permission of the pure devotees. ***There are sometimes pseudodevotees, and one should be very much cautious about them. There are many things which hinder one from entering devotional service****. But by the association of pure devotees all these obstacles are removed.*
(SB 1.5.25)

6) You say that Iskcon don't worship Srila Prabhupada but in all their temples they have Guru-Puja to Srila Prabhupada everyday.

ANSWER : We cannot only look at a person's external display of worship and devotion, the crucial point is does he follow the instructions, which is real worship.

"***2nd Vasistya***
24. Now even my brothers, you return here to the order of our master, and together we engage in his puja.
25.But simply a festival of flowers and fruits does not constitute worship ***. The one who serves the message of the guru really worships him****...*
3rd Vasistya
40. The one who renounces the guru's order (***guru tyagi****) and the one who tries to enjoy the assests of his spiritual master(guru bhogi) are* ***two kinds of useless persons****. First become a servant of your spiritual master(guru-sevi) and then you will understand things clearly .*"
(Vyasa-Puja offering 1961)

7) "I find that since I've associated with the devotees in Iskcon that I have made great spiritual advancement and am losing my material attachments, why then do you say that it is an apa-sampradaya".

ANSWER: There is no need to speculate about success in spiritual life the only test is if the Guru is pleased. He is pleased when we follow his instructions.

"*A sincere devotee who follows the instructions of the spiritual master certainly gets direct instructions from his heart from the Supersoul. Thus a sincere devotee is always helped directly or indirectly by the spiritual master and the Supersoul. This is confirmed in Caitanya-caritamrta: guru-krsna-prasade paya bhakti-lata-bija [Cc. Madhya 19.151].* ***If the devotee serves his spiritual master sincerely, Krsna automatically becomes pleased. Yasya prasadad bhagavad-prasadah. By satisfying the spiritual master,***

one automatically satisfies Krsna. Thus the devotee <u>becomes enriched</u> by both the spiritual master and Krsna."
(SB 4.28.52)

8) "If it is bogus then how come we have so many devotees and you Prabhupadanugas are just a handful? The reason you are not expanding is because you have a bogus philosophy whereas Iskcon is flourishing day by day?"

"So we are trying to preach this philosophy in that way. ***Maybe, very small number, but ekas candras tamo hanti na cittara sahasra. If there is one moon, that is sufficient. What is the use of millions of stars twinkling. So that is our propaganda*** *. If one man can understand what is Krsna philosophy, then my preaching is successful, that's all. We don't want many millions of stars with no light. What is the use of millions of stars with no light? That is Canakya Pandita's advice, varam eka putra na chavur kasatan api (?). One son, if he is learned, that is sufficient. Na chavur kasatan api (?). What is the use of hundreds of sons, all fools and rascals? Ekas candras tamo hanti na cittara sahasras. One moon is sufficient to illuminate. There is no need of millions of stars.* ***Similarly, we are not after many millions of disciples. I want to see that one disciple has understood Krsna's philosophy. That is success. That's all****."*
(Conversation 1975 Hyderabad)

"Prabhupäda: Many? What you...? Many followers.... The philosophy you present, it must be followed by everyone. That is wanted. ***You have got, say, ten thousand followers. That does not mean success****. Everyone has got some followers. This.... What is that? Guruji Maharaja. He has got also so-called followers. The T.M., he has got also some followers. Everyone has got some followers. But what kind of followers they have? That is quality. Everything has quality. Simply quantity is not. There are many Christians. Even up to date, some Christian fair or.... Many millions will come. What is the quality? Quality is all meat-eater. But Christian means he should not kill. Where is the Christian? So we have to test by the quality, followers. Not many followers, the quality of the followers. My Guru Maharaja used to say like that, that "If I get at least one quality disciple, then all my labor will be success." He was saying like that: quality, not the quantity. By quantity if one is amazed, then he is also goru. By quality—what kind of followers? That is the.... From the very*

beginning my strictures are there, that "You have to follow this"—quality. If I were..., "No, you can do like Vivekananda. Yes, what you can, whatever you like," then I think quantity would have been very, very big. But I don't say. I make him promise before the fire, before the Deity, before guru. [break] That one moon is taken into account. Who takes account of the millions of stars? Ekas candras tamo hanti na ca tara sahasrasah. Quality. ***So we should be quality devotee, not quantity devotee****."*
(Room Conversation 1976)

NOTE : It is expected that even after reading all these above-mentioned evidences there will still be some who will make the wrong choice and turn their backs on the real mission. However this presentation is intended for the more sincere section amongst devotee circles.
Those who have come to the conclusion that *Maya-ISKCON* in fact represents a Betrayal of Srila Prabhupada and the best course of action would be a complete disassociation from the organisation. For such individuals, they may then feel the need to move on and engage in the real mission of His Divine Grace. At this point we would like to make a comment. There are often a lot of negative opinions about the *Prabhupadanugas* who are also known popularly as the **Rittviks.** It is said that the *rittviks* simply engage themselves in criticising members of "ISKCON". That they don't engage in active service to the mission and that they are envious arm-chair philosophers. To answer such accusations it is necessary to make a clear distinction. Those who advocate the Rittvik system as given by Srila Prabhupada but continue to support and promote the deviations of *Maya-ISKCON* by either attending their functions or by keeping silent while Srila Prabhupada is regularly blasphemed are in fact the biggest hypocrites. They are very weak individuals and give a terrible name to the *rittviks*. In order to separate them from Prabhupadanugas who actually engage in pushing on the mission of Srila Prabhupada rather than just fault-finding and simultaneously supporting *Maya-ISKCON's* Betrayal of His Divine Grace it is required to give them a befitting appellation. These weak individuals should be called **weak-viks** …

"***We are Vaisnava devotees, not politicians*** *. So these things must be stopped, plotting. Your merit stands far above theirs, you have done some tangible work to please me by spreading this Krishna Consciousness message in New Orleans, that is the test. Let them do something first, then we shall see what is their criticism.* ***Simply criticizing and no work, that is the business of inferior men****. So do not be disturbed by them, go on with your work, increasing more and more. Never mind the jackals howl* ."
(Letter to Nityananda 1972)

"*That is Caitanya Mahaprabhu's movement. He teaches others by behaving Himself.* ***"Example is better than precept."***
(Morning walk Hyderbad 1974)

…At the present moment there are quite a few *weak-viks* in the *Maya-ISKCON*. While they secretly support by their silence to the offenses being made to Srila Prabhupada they secretly accumulate the effect of heaps of Guru-aparadha…

"Suppose if I am here and somebody kills me, and if you do not protest, ***is it a very good business?*** *People will be surprised that "So many disciples are there, and this man is being killed, and nobody do anything?""*

(Lecture SB 1974)

"One should not at any time tolerate blasphemy and insults against Lord Visnu or His devotees. A devotee is generally very humble and meek, and he is reluctant to pick a quarrel with anyone. Nor does he envy anyone. However, a pure devotee immediately becomes fiery with anger when he sees that Lord Visnu or His devotee is insulted. This is the duty of a devotee. Although a devotee maintains an attitude of meekness and gentleness, ***it is a great fault on his part if he remains silent when the Lord or His devotee is blasphemed****."*
(SB 4.14.32)

"One who hearsblasphemy of the Supreme Personality of Godhead or His devotees should immediately take action or should leave. Otherwise he will be put into hellish life perpetually*. There are many such injunctions. Therefore as a regulative principle one should not be unfavorable toward the Lord but always favorably inclined toward Him."*
(SB 7.1.26)

…Why they keep silent? Simply for the sake of a little material gain…

"Therefore Arjuna is considering, "How can I kill Bhisma?" But duty is so strong. Krsna is advising, **"Yes, he must be killed because he has gone to the other side. He has forgotten his duty. He should have joined you.** Therefore he is no more in the position of guru. You must kill him. He has wrongly joined the other party. Therefore there is no harm, killing him. Similarly Dronacarya. Similarly Dronacarya. I know they are great personalities, they have got great affection. But only on material consideration they have gone there." What is that material consideration? Bhisma thought that **"I am maintained by the money of Duryodhana. Duryodhana is maintaining me. Now he is in danger. If I go to the other side, then I should be ungrateful. He has maintained me so long. And if I, in the time of danger, when there is fighting, if I go to the other side, that will be..."** He thought like this. He did not think that "Duryodhana may be maintaining, but he has usurped the property of the Pandavas." But it is his greatness. He knew that Arjuna will never be killed because Krsna is there. "So from material point of view, I must be grateful to Duryodhana." The same position was for Dronacarya. They were maintained.
Therefore Caitanya Mahaprabhu has said that visayera anna khaile malena haya mana. Such great personalities became darkened because they took money from them, anna (grains). If I am provided by somebody who is too much materialist, then that will affect me. I will become also materialist. I will also become materialist . So Caitanya Mahaprabhu has warned that "**Those who are visayi, those who are not devotees, do not accept anything from them because it will make your mind unclean**." So therefore a brahmana and a Vaisnava, they do not accept directly money."
(BG Lecture 1973)

…The above shows why *weak-viks* are unable to understand simple things like Srila Prabhupada's **original books only** should be distributed or disassociation from *Maya-ISKCON* etc… because their minds have

become unclean by accepting contributions(in the form of food, money etc…) from the visayis in the organisation. The obvious warning is… don't keep sanga with Duryodhana&Co (*Maya-ISKCON*). We would like to conclude this section B with a few objections given by varying Prabhupadanugas as how to kick start Srila Prabhupada's real mission and finally the panacea to all problems which can be applied anywhere and in all circumstances.

Objections Answers as how to kick start the real mission of Srila Prabhupada

1) First we need to reform ISKCON then the mission will take off. A good start is to fight in the courts by utilising whatever financial resources we can get. If we can get back the temples from the hands of these gurus and also implement the DOM it will be successful. These temples are tirthas; holy places… the buildings are like touch stone, we cannot let them go at any cost.

ANSWER : This idea is either based upon the assumption that *Maya-ISKCON* is not an *apa-sampradaya* or that it is but is still possible to reform.
As has already been shown it is no longer connected to the parampara because of disobedience to the Acarya's orders. Those who seek to reform it should note well that there is not a single instance in history of any Acarya making an attempt to reform an apa-sampradaya. Rather from Srila Prabhupada's purports we get another instruction… total disassociation…

"In the parampara system, the instructions taken from the bona fide spiritual master must also be based on revealed Vedic scriptures. One who is in the line of disciplic succession cannot manufacture his own way of behavior. There are many so-called followers of the Vaisnava cult in the line of Caitanya Mahaprabhu who do not scrupulously follow the conclusions of the sastras, and therefore they are considered to be apa-sampradaya, which means "outside of the sampradäya." Some of these groups are known as aula, ***baula****, kartabhaja, neda, daravesa, sani sahajiya, sakhibheki, smarta, jata-gosani, ativadi, cudadhari and gauranga-nagari.* ***In order to follow strictly the disciplic succession of Lord Caitanya Mahaprabhu, one should not associate with these apasampradaya communities****."*
(C.C Adi Lila 7.48)

NOTE: There are some amongst the Prabhupadanuga camp whose keen interest is to fight in court battles with the expressed ambition of reclaiming all the temples captured by the bogus acaryas and their followers. They think that simply rescuing the temples will suffice their

claim for reforming an institution was it has degenerated into an *apa-sampradaya.* Such individuals in fact face a sort of institutional delusion. Not being able to see beyond the externals they fail to understand the deeper meaning to Srila Prabhupada's mission. This is not to say that temples are not important but then again Srila Prabhupada often mentioned that his Guru Maharaja Srila Bhaktisiddhanta Sarasvati Thakura was disgusted with the politics in the Gaudiya Matha and thought of selling the expensive properties and utilising the laxsmi to print books instead…

"*So actually that is the position. So long we shall think that "For my protection, this arrangement is there for my protection. This arrangement is there...," that is not niskincana. Niskincana means when I'll think, I'll be actually under the understanding that "I have no other protection except Krsna," and then I fully surrender, that is the best qualification for Krsna consciousness. Therefore it is said, naivarhaty abhidhatuh vai tvam: "Unto You." Who are You? Akincana-gocaram: "You can be understood only by a person who has lost everything, who has lost everything." Then the Kunti's purpose was that "When we lost everything, You were with us. And now we have got kingdom. We have got prestige. We have got so many things. Now You are going away to Dvärakä?" So tvam akincana-gocaram.*

So this is Kunti's realization. Janmaisvarya-sruta-sribhir edhamana-madah... Therefore for spiritual advancement, if one is interested, they should not be too much attached to material things if you want to advance in spiritual life. Janmaisvarya... Because this will be entanglement. The more and more we shall think, "This is mine. This is mine." Aham mameti [SB 5.5.8]. This is illusion. Nothing belongs to him, but by illusion, he will think, "This is mine. This is mine." ***Just like we have got this nice, grand building in this district. If we think, "This is my building" or "My building," then there will be mishap*** *. My Guru Maharaja said. Personally he said that "When we were living in a rented house, if we could collect two hundred, three hundred rupees... We were living very nicely at Ultadanga. And since then—Jayavidatta has given us this marble palace, Gaudiya-Matha—there is friction between our men. 'Who will occupy this room? Who will occupy that room? Who will be proprietor of room?' " Tirtha Maharaja... Kunjababa was giving one tablet, that "This is..." Everyone is planning in different way. So Guru Maharaja said... He was personally instructing me that "If I could sell this marble of this temple, and secure some money, and if I could print some books, that would have been better. That would have been better."*

Therefore I am so much after books. If we forget our position, if we become pound-shilling man, ***property man****, then Krsna will be finished, because Krsna is akincana-gocara*."

(SB Lecture 1974)

… The next purport is revealing, Srila Prabhupada clearly distinguishes what is the real mission…

"*In this verse the goddess of fortune, Laksmidevi, clearly states that she does not bestow her favor on any materialistic person. Although sometimes a materialist becomes very opulent in the eyes of another materialist, such opulence is bestowed upon him by the goddess Durgadevi, a material expansion of the goddess of fortune, not by Laksmidevi herself. Those who desire material wealth worship Durgadevi with the following mantra: dhanam dehi rupam dehi rupa-pati-bhajam dehi. "O worshipable mother Durgadevi, please give me wealth, strength, fame, a good wife and so on." By pleasing goddess Durga one can obtain such benefits, but since they are temporary, they result only in maya-sukha (illusory happiness). As stated by Prahläda Maharaja, maya-sukhaya bharam udvahato vimuthan: [SB 7.9.43] those who work very hard for material benefits are vimudhas, foolish rascals, because such happiness will not endure. On the other hand, devotees like Prahläda and Dhruva Maharaja achieved extraordinary material opulences, but such opulences were not mäyä-sukha. When a devotee acquires unparalleled opulences, they are the direct gifts of the goddess of fortune, who resides in the heart of Narayana.*

The material opulences a person obtains by offering prayers to the goddess Durga are temporary. As described in Bhagavad-gita (7.23), antavat tu phalah tesam tad bhavaty alpa-medhasam: men of meager intelligence desire temporary happiness. ***We have actually seen that one of the disciples of Bhaktisiddhänta Sarasvati Thakura wanted to enjoy the property of his spiritual master, and the spiritual master, being merciful toward him, gave him the temporary property, but not the power to preach the cult of Caitanya Mahaprabhu all over the world. That special mercy of the power to preach is given to a devotee who does not want anything material from his spiritual master but wants only to serve him.*** *The story of the demon Ravana illustrates this point. Although Ravana tried to abduct the goddess of fortune Sitadevi from the custody of Lord Rämacandra, he could not possibly do so. The Sitadevi he forcibly took with him was not the original Sitadevi, but an expansion of mäyä, or Durgadevi . As a result, instead of winning the favor of the real goddess of fortune, Ravana and his whole family were vanquished by the power of Durgadevi (srsti-sthiti-pralaya-sadhana-saktir eka [Bs. 5.44])."*
(SB 5.18.22)

…The huge sums of money that is spent in court battles could be utilised in printing Srila Prabhupada's original books. If there is the necessity for temples, small humble beginnings are a way to start. Better humble organic preaching centres to begin with than huge structures at the risk of great over endeavour and negligence of the preaching. Another reason that Srila Prabhupada condemned the court fighting was that the preaching work stops and as a result the true mission suffers…

"*Sri Bhaktisiddhanta Sarasvati Gosvami, at the time of his passing away, ordered all his disciples to work conjointly to preach the mission of Caitanya Mahaprabhu all over the world. Later, however, some self-interested, foolish disciples disobeyed his orders.* ***Each one of them wanted to become head of the mission, and they fought in the courts, neglecting the order of the spiritual master, and the entire mission was defeated***."
(C.C Adi 7.95-96)

…What is the real mission then? Some say that the most important thing is to try to change the members of *Maya-ISKCON*. Those have tried may have noted the reaction of the members of the organisation in general (with the exception of a few) quite pathetic. The clear reason for the lack of concern about Srila Prabhupada in *Maya-ISKCON* is due to the fact that their intelligence has been covered by their offenses.

"*Such offenders cannot actually see the lotus feet of the Lord within themselves, nor are they even able to see the devotees of the Lord. The devotees of the Lord are so kind that they roam to all places to enlighten people in God consciousness.* ***The offenders, however, lose the chance to receive the Lord's devotees, although the offenseless common man is at once influenced by the devotees' presence****. In this connection there is an interesting story of a hunter and Devarsi Narada. A hunter in the forest, although a great sinner, was not an intentional offender. He was at once influenced by the presence of Narada, and he agreed to take the path of devotion, leaving aside his hearth and home. But the offenders Nalakuvara and Manigriva, even though living amongst the demigods, had to undergo the punishment of becoming trees in their next lives, although by the grace of a devotee they were later delivered by the Lord. Offenders have to wait until they receive the mercy of devotees, and then they can become eligible to see the lotus feet of the Lord within themselves.* ***But due to their offenses and their extreme materialism, they cannot see even the devotees of the Lord. Engaged in external activities, they kill the internal vision .***"
(SB 3.5.45)

"Sri Caitanya Mahaprabhu was selling the transcendental holy name of the Lord. But Kasi was a city of Mayavadis (impersonalists), and such people will never chant the holy names of the Hare Krsna maha-mantra. Consequently Sri Caitanya Mahaprabhu was feeling disappointed. How could He teach the Mayavadis the importance of chanting the Hare Krsna maha-mantra? The attraction for chanting the holy name of the Lord belongs absolutely to pure devotees, and there was no possibility of finding pure devotees at Kasi. Consequently Sri Caitanya Mahaprabhu's commodity was certainly very heavy. The Lord therefore suggested that even though there were no pure devotees in Kasi, if someone was a little inclined to chant the Hare Krsna mantra, He would deliver this big load, although the proper price was not paid. Actually we experienced this when we came to preach the Hare Krsna movement in the West. When we came to New York in 1965, we never expected that the Hare Krsna maha-mantra would be accepted in this country. Nonetheless, we invited people to our storefront to join in chanting the Hare Krsna mantra, and the Lord's holy name is so attractive that simply by coming to our storefront in New York, fortunate young people became Krsna conscious. Although this mission was started with insignificant capital, it is now going nicely. The spreading of the Hare Krsna maha-mantra in the West has become successful because the young people were not offenders . The youths who joined this movement were not very advanced as far as purity is concerned, nor were they very well educated in Vedic knowledge, ***but because they were not offenders, they could accept the***

importance of the Hare Krsna movement *. We are now very happy to see that this movement is advancing more and more in the Western countries.* ***We therefore conclude that the so-called mlecchas and yavanas of the Western countries are more purified than offensive Mayavadis or atheistic impersonalists*** *."*
(C.C Madhya 17.146)

…This last purport says a lot. Srila Prabhupada clearly says here that spreading of the Maha-Mantra was successful in the west because the young people were not offenders. He concludes that they are more purified than the offensive Mayavadis. We can apply the same principle in the context of the *Maya-ISKCON*; the spreading of Prabhupada Consciousness through the original books will be more successful amongst the innocent public who know nothing about Krsna Consciousness. Because they are not offenders to Srila Prabhupada they will easily (much more, compared with *Maya-Iskcon)* be able to accept the importance of taking shelter of the bona-fide spiritual master Srila Prabhupada. We therefore conclude that the so-called mlecchas and yavanas outside of the *Maya-ISKCON* organisation are more purified than offensive Mayavadis within *Maya-ISKCON,* to preach to these stubborn individuals (*Maya-ISKCON* fanatics) is the offense of instructing the faithless...

"Pusta Krsna: But there's practically no one to preach to if we don't preach to them.
Prabhupäda: ***They are rascals. What is the use*** *? That is advised, prema-maitri krpopeksa, four things. Preacher—there are four things for him. One thing is he should love God. He should make friendship with devotees. He should preach amongst the innocent, and he should kick on the face of the atheist. Upeksa. "Hut! (laughter) I don't like you." That's all, no business with him. This is preacher. Preacher should love God; preacher should make friendship with devotees; preacher will preach amongst the innocent, poor; and those who are atheist, nonbeliever, kick on his face. Don't care for him. "Go away. Get out." That's all. That much mercy upon them. "Get out, rascal." But sometimes we take the risk of talking with these rascals also. That is our mercy. But according to sastra, they are to be kicked out. They are not to be taken care of because it is waste of time.*
Harikesa: They just don't want to accept, no matter what.
Prabhupäda: ***No, no, even they have no argument, they have no logic, so what is the use of talking? What is the use? Simply waste of time.***
Pusta Krsna: So is it better if someone argues against our philosophy or if someone doesn't argue at all and simply doesn't accept it either?
Prabhupäda: No, if he argues... If you can understand that by argument, if you come to conclusion, they will accept, then talk with them. If they remain dog,

what is the use of talking with a dog? Dog will never accept any argument. It will remain dog. So better avoid that.
Devotee (3): Srila Prabhupäda, it's very difficult to give good instruction to a dog. It simply barks.
Prabhupäda: No. ***Therefore I say, they should be neglected.***
Harikesa: Just give them prasadam and kirtana.
Prabhupäda: That's all, yes. No argument. "Please come and take prasadam." That much mercy should be shown to them."
(Morning walk 1975)

…It is more or less self-evident truth as to what now is the real necessity…the innocent public who constitute practically the whole population of the planet. It is time for the Prabhupadanugas to co-operate and see that this great necessity is fulfilled otherwise instead of helping the real mission of Srila Prabhupada they will in fact commit the greatest violence by hindering it. Better to die than fail to execute Srila Prabhupada's real mission.

"Why is there this politics? This is not good. ***If politics come, then the preaching will be stopped. That is the difficulty. As soon as politics come, everything is spoiled****. In the Gaudiya Math the politics is still going on. My Guru Maharaja left in 1936, and now it is 1976, so after 40 years the litigation is still going on. Do not come to this."*
(Letter to Gurukrpa 1975)

"You are right that politics should be avoided. In my personal life I did not participate in the political diplomacy of my god-brothers. I was simply thinking how to fulfill the order of my guru maharaja. He gave me his blessings, and I was saved from any implication *. Now I am trying to carry out his instructions strictly, and it has come out successful."*
(Letter to Gangamayi devi dasi 1974)

"Despite the spiritual master's order to form a governing body and execute the missionary activities of the Gaudiya Matha, the two unauthorized factions began litigation that is still going on after forty years with no decision.
Therefore, we do not belong to any faction. But because the two parties, busy dividing the material assets of the Gaudiya Matha institution, stopped the preaching work, we took up the mission of Bhaktisiddhänta Sarasvaté Thakura and Bhaktivinoda Thakura to preach the cult of Caitanya Mahaprabhu all over

the world, under the protection of all the predecessor acaryas, and we find that our humble attempt has been successful ."

"***Similarly, a devoted disciple of the spiritual master would rather die with the spiritual master than fail to execute the spiritual master's mission*** *. As the Supreme Personality of Godhead comes down upon this earth to reestablish the principles of religion, so His representative, the spiritual master, also comes to reestablish religious principles. It is the duty of the disciples to take charge of the mission of the spiritual master and execute it properly. Otherwise the disciple should decide to die along with the spiritual master****. In other words, to execute the will of the spiritual master, the disciple should be prepared to lay down his life and abandon all personal considerations***."
(SB 4. 28.50)

"I shall request you all that I shall go away, but you shall live. ***Don't give up pushing on this movement****, and you'll be blessed by Lord Caitanya and His Divine Grace Bhaktisiddhanta Sarasvati Gosvami Prabhupada."*
(Lecture 1969)

"***And those who are innocent, just preach this Hare Krsna mantra and try to attract them to Krsna*** *. And another class, atheists, don't go there. Don't try there. Hopeless. Not hopeless. For a person who is not very much elevated, for him it is hopeless*."
(Lecture Isopanisad 1970)

"***Therefore if we want to please Krsna, we have to take this risk. Krsna, guru. My spiritual master took this risk, preaching work, and he inspired us also to do that preaching work. And we are also imploring you to take this preaching work****. So this preaching work, however, I mean to say, I mean to say, poorly we do... Poorly—it is not poor, but suppose I am not very much educated. Just like this boy. If I send him for preaching work, he is not very educated now. He's not a philosopher. He's not a scholar. But he can also preach. He can also preach. Because our preaching is not very difficult thing. If we go from door to door and simply request people, "My dear sir, you chant Hare Kåñëa." And if he's little advanced, "Please try to read Teachings of Lord Caitanya. It is very nice. You'll be benefited." These three four words will make you a preacher. Is it very difficult task? (chuckles)"*
(SB Lecture 1969)

" Actually, that is the mood of the devotee, that he is always concerned for the general mass of people, that they should stop their sinful activities and become delivered from the most dangerous conditions of life by taking to this Krishna Consciousness or devotional service*. So I am very much pleased that you do not want to leave. Actually, that is our policy, once we enter a place, to sit down, then gradually to lay down and occupy everything! So because there is such good possibility there for preaching, especially in the university, then I am recommending that some men must remain there are work very hard to get a permanent center. If the preaching work is sincere, then there will be no lack*

either of temple or of devotees to fill it. Now you have sat down, and although you are squeezed a little tightly, if you push a bit harder there will be enough space, and very soon you will find yourselves laying down and occupying the big space!" (Letter to Sankarsana 1972)

"The potency of spreading Krsna Consciousness is everywhere the same. That was experimented by me in your country, where I came alone without any support; and Krsna is so kind that He has sent me so many boys and girls like you. Lord Caitanya said that every village and town on the surface of the world will know the message of the Sankirtana movement. ***This very statement affirms that in every village and town all over the world there are many candidates who are awaiting this message****."*
(Letter to Sudama 1970)

"The word jiva-himsa (envy of other living entities) actually means stopping the preaching of Krsna consciousness *. Preaching work is described as paropakara, welfare activity for others. Those who are ignorant of the benefits of devotional service must be educated by preaching."*
(C.C Madhya 12.135)

NOTE: Suggestions have been made for an implementation of the *DOM* (Direction of Management) by some *Prabhupadanugas* however this again is a Managerial aspect (though an extremely important one) and can be implemented **only** when there is in fact world-wide dynamic preaching centres to manage. Failure to see this leaves one guilty of **Niyamagraha**. The topmost priority is always the preaching. At the time Srila Prabhupada wrote up the *DOM* there were already **34 centres** around the world. In the present circumstances where there are few bona-fide Prabhupada centres it would be a bit premature. Therefore stress should be on encouraging those with an aptitude to open centres in their respective towns and cities. Only when there is sufficient **organic** co-operation amongst the centres (34 as a suggested number) can the DOM be established. The temple presidents of each centre can thereby elect the GBC members as according to the *DOM.*

There have already been attempts in this direction by anxious individuals but to force a management system (though bona-fide) without sufficient back ground will only back fire. At the present time there is the need to revive that spirit of going out to the people and distributing Srila Prabhupada's pure message. The atmosphere is already surcharged with nonsense propaganda from the different bogus camps who claim to represent Srila Prabhupada. The only way to really defeat them is to surpass their nonsense activities by active preaching.

"Regarding Ramakrishna's book reviewing, I am not very much in favor of this unnecessary publicity to a person whom we do not like. We know that this institution is a bogus humbug only without any substance, and why should we bring them in prominence by criticizing them. They are not very much popular in America. They are working for the last 75 or 80 years in this country, since 1893, ***but I think our ISKCON institution is better known in your country than the Ramakrishna missionary activities. If you actually make progress in the constructive program of our Krishna Consciousness movement very soon we shall surpass all nonsensical activities, including Ramakrishna mission, Yogananda asrama, or so many yoga societies. Simply we have to push on the Sankirtana party and organize them nicely. And increase the sale of our Back To Godhead****."*
(Letter to Brahmananda 1968)

2) Perhaps we can ease the Rittvik system gently back in ISKCON. The gurus can continue to initiate and at the same time there can be rittvik initiations, then gradually we can take over.

ANSWER: There is no use to form co-operation based on compromising, that will not help us. Srila Prabhupada's instructions for a Rittvik system must be followed without any watering down just to make peace with an institution of offenders. We must strive to carry out the Acarya's orders amongst likeminded devotee then it will work…

"*Friendship should be cemented between persons with mutual interests and understanding. Such persons are said to be sva jati, "of the same caste." The devotee should avoid a person whose character is not fixed in the standard understanding;* ***even though he may be a Vaisnava, or a devotee of Krsna, if his character is not correctly representative, then he should be avoided****. One should steadily control the senses and the mind and strictly follow the rules and regulations, and he should make friendship with persons of the same standard* ."
(SB 3.29.17)

"This verse describes the beginning of a schism. When disciples do not stick to the principle of accepting the order of their spiritual master, immediately there are two opinions. ***Any opinion different from the opinion of the spiritual master is useless. One cannot infiltrate materially concocted ideas into spiritual advancement. That is deviation****. There is no scope for adjusting spiritual advancement to material ideas."*
(Adi 12.9)

… We would like to make a comment. There are devotees in the Prabhupadanuga camp who say that the Rittvik system meant for ISKCON can only be implemented with the four walls of *Maya-ISKCON* and as such it is necessary to wait for a proper GBC to be formed. They say that to appoint Rittviks now for

conducting initiations without a GBC is in fact a disobedience to Srila Prabhupada and a materially concocted idea. To support such accusations they also quote the above mentioned purport from Caitanya-Caritamrta. They fail to understand the simple truth that Srila Prabhupada was initiating new disciples for a period of 5 years before there was even a GBC in the movement. This is proof that the work of increasing the number of disciples for spreading Krsna Consciousness is of greater importance than making a Managerial formula…

"According to Srila Jiva Gosvami, a preacher has to accept many disciples to expand the cult of Sri Caitanya Mahaprabhu "

*(*C.C Madhya Lila 22.118)

"***The one point is that without increasing the number of disciples, there is no propagation of the cult of Krsna consciousness*** *. Therefore, sometimes even at a risk, a sannyasi in the line of Caitanya Mahaprabhu may accept even a person who is not thoroughly fit to become a disciple. Later on, by the mercy of such a bona fide spiritual master, the disciple is gradually elevated. However, if one increases the number of disciples simply for some prestige or false honor, he will surely fall down in the matter of executing Krsna consciousness .*"
(NOD)

…If one wants to carry out the spiritual master's instruction one must try to see the ultimate purpose behind it and not get caught up in a detail then it is possible to transcend the plane of *niyamagraha (Following without any profit)*. Undoubtedly there is a fine line between making an adjustment of details in the name of "disobeying and changing the Acarya's order. Is it right to stop the work of the Acarya simply to have a GBC?! No of course not…

"The story is like this: Caitanya Mahaprabhu after taking His lunch would rest for a while and Govinda was daily massaging His feet. So one day Caitanya Mahaprabhu fell asleep very soon and keeping His head on the threshold. So while He was sleeping, Govinda came crossing the body of Caitanya and massaged His Feet. But he was sitting there, so when Caitanya Mahaprabhu was awake He saw that Govinda was sitting there although it was too late. So He inquired, ``Govinda, you have not taken your Prasadam, you are sitting here?" So he replied, ``Yes, I shall go now to take Prasadam." Caitanya Mahaprabhu inquired, ``Why so late?" He replied, ``I could not go on the other side because You were lying on the threshold." Caitanya Mahaprabhu said, ``How did you come in?" He flatly replied, ``By crossing You." Then He inquired, ``Why did you not go out by crossing Me?" Govinda said, ``That I cannot do. I came crossing You inside the room for Your service, but I cannot go out crossing You for taking my lunch. That would be for my sense gratification." The idea is for service of the superior sometimes such violation appears to be in the scene. Ramanujacarya violated the order of the Spiritual Master ***to advance the cause of the Spiritual Master*** *. The Spiritual Master's mission was to deliver fallen souls, therefore Ramanujacarya considered that if the mantra was so powerful to deliver the*

persons, why not deliver it to everyone as soon as possible. That was a little tactic to advance the cause of the Spiritual Master. So everything has to be judged by the motive, and as the motive of such apparent violation was very good, Ramanuja's Spiritual Master embraced him . This is not actually violating the order of the Spiritual Master. But such actions are very rarely to be done. ***Yes, there is definitely a vast difference between initiated and non-initiated. One who is initiated is authorized, and one who is not initiated is not authorized. Just like, for example, Pradyumna is attending class in Sanskrit in a college, he is given chance to learn Sanskrit, but he is not equal with the regular students. One who becomes initiated is channelized to the authorities in the disciplic succession. One who isn't initiated may chant Hare Krishna (and should certainly be encouraged to do so) and serve in his own way, and gradually by doing so he may want to be initiated. But otherwise he may fall away from following the rules and regulations*** ."
(Letter to Satsvarupa 1968)

3) We simply just have to keep exposing the corruption of the bogus gurus and automatically everything will solve by itself.

ANSWER: This is a rather one sided approach coming from those who have no higher taste for the mission. Undoubtedly there is need to clearly distinguish the truth from the falsity. However once it is reconciled with one must give the positive solution. There are many *weak-viks* who indulge in sniffing the dirty laundry of the bogus acaryas of Maya-ISKCON as almost a daily practise. Such weak-viks can be found regularly at different forums posting different proclivities of the bogus acaryas. They think that, that in itself will solve everything. Far from it, one should avoid the pitfall and meditate on the true mission of Srila Prabhupada. There are two types of criticism, one is constructive and the other is born out of envious gossip. To separate the two one must see if the individual pointing the fault is doing anything practical to solve the problem or make an improvement…

"*So simply by criticizing, one does not become a very confidential devotee.* ***Where is the action? What he has done? That is required. Phalena pariciyate***."
(Morning walk 1974)

"I was reading the other day a magazine, Watch... What is that? Watchtower. So this paper was criticizing so many immoral activities in the Christian world. And one item I was surprised to read that a Christian priest has sanctioned marriage between man to man. That was written there. I do not wish to discuss all those things, but people are degrading for want of this tapasya . People are not taught

how to execute tapasya life, tapasvi life. ***Simply by criticizing will not do****. Practically you have to be trained in the life of tapasya. Then it will be effective." (Lecture SB 1971)*

> "***We are Vaisnava devotees, not politicians*** *. So these things must be stopped, plotting. Your merit stands far above theirs, you have done some tangible work to please me by spreading this Krishna Consciousness message in New Orleans, that is the test. Let them do something first, then we shall see what is their criticism.* ***Simply criticizing and no work, that is the business of inferior men****. So do not be disturbed by them, go on with your work, increasing more and more. Never mind the jackals howl .*"
> (Letter to Nityananda 1972)

"*Interviewer: What do you think about some of the other gurus, if you will, since you are yourself considered a guru? Do you study anybody else?*
Prabhupada: These answers you can give.
Bali-mardana: :She said what do you think about the other gurus.
Prabhupada: ***Why shall I think of other gurus?***
Bali-mardana: He does not study them.
Prabhupada: ***Why shall I think of other gurus? "Oil your own machine."***
(laughter)
Devotees: "Oil your own machine." "
(Interview 1976)

…Weak-viks should heed the above advice, oil your own machine!!!

Practical steps

We would like to end this section with some suggested practical steps to kick start the original mission of Srila Prabhupada.

1) Initiations- There is a fundamental difficulty in the *Prabhupadanuga* camp, with all the correct understanding of the Siddhanta and good intentions there seems to be no organised way for dealing with Initiation ceremonies. The crippling effect of this short coming shouldn't be ignored and set to one side. As has already been shown to expand the propaganda work the initiation of disciples is necessary. It has unfortunately been widely preached by certain individuals that a GBC is required before any such undertakings are done. That has also been dealt with in the above-mentioned 3 rd Objection, for the time being a few Individuals can act as Rittviks according to the need and if in the event a GBC were to arise, from that time one the GBC can appoint the Rittviks. Besides the need to expand the preaching there are certain benefits denied to one who doesn't undergo the formal ceremony. Now to smoke screen this point, the argument is raised that there are some quotes where Srila Prabhupada speaks

otherwise to the effect that one can do without the official initiation (**exceptional circumstances**). They even use the evidence of Srila Prabhupada who didn't receive formal initiation from Srila Bhaktisiddhanta until 11 years after the first meeting. They do not realise that we cannot compare us conditioned souls (who have a back log of karma) with a shinning self-effulgent Maha-Bhagavata like Srila Prabhupada.
Let look at some of the benefits derived by one who accepts official initiation…

"If there are broken beads, they may simply be replaced without that I have to chant on them. **Once sanctified by the Spiritual Master, your chanting of Hare Krishna is eternally blessed**."
(Letter to Upendra 1971)

"So the fire yajna can be held for all six devotees. Also, I have sent beads of Sukasagari dasi, duly chanted. In cases when beads are lost, it is not necessary to give new ones to the spiritual master for again chanting. ***Once the disciple received the Hare Krishna Mantra from the spiritual master, that is an eternal blessing, whether these beads or those beads****."*
(Letter to Bhagavan dasa 1971)

"Lord Siva voluntarily came to bless the sons of the King as well as do something beneficial for them. He personally chanted the mantra so that the mantra would be more powerful, and he advised that the mantra be chanted by the King's sons (raja-putras). When a mantra is chanted by a great devotee, the mantra becomes more powerful. ***Although the Hare Krsna maha-mantra is powerful in itself, a disciple upon initiation receives the mantra from his spiritual master, for when the mantra is chanted by the spiritual master, it becomes more powerful*** *."*
(SB 4.24.31-32)

"The chanting Hare Krishna is our main business, that is real initiation. And as you are all following my instruction, in that matter, the initiator is already there. Now the next initiation will be performed as a ceremony officially, ***of course that ceremony has value because the name, Holy Name, will be delivered to the student from the disciplic succession****, it has got value, but in spite of that, as you are going on chanting, please go on with this business sincerely and Krishna willing, I may be coming to you very soon. I have already written to Jayananda about this, so don't be impatient. Pray to Krishna that I may meet you very soon."*
(Letter to Tamal Krsna 1968)

"Just like one small creeper, first of all to sow the seed and water it, then gradually it spouts and gradually, I mean to say, grows. Similarly, by the mercy of Krsna and His representative, guru, spiritual master, you get the seed of

bhakti-lata, devotional service, and if you sow it in the heart, mali haya sei bija kare aropana. Just like if you take a seed, nice seed, and if you sow it, and pour water little, little, then it will grow and it will become a big tree or big creeper and give you the fruits. You'll enjoy it. Similarly, the bhakti-lata-bija is given by the spiritual master in cooperation with Krsna. That is initiation. ***This initiation arrangement means sowing the seed of devotional service****. Now, if you get, if you think that after getting initiation, "I have become perfect. Now again, whatever nonsense I was doing, I shall go on doing it," then it will be useless. It will be useless. Suppose if you get a seed. If you don't take proper care, water it nicely, then it will not grow; it will be stunned there."*
(Lecture SB 1974)

*"**The spiritual master accepts the sinful activities of his disciples from the first initiation**. I may give initiation very easily, but what can I do? I am prepared to go to hell for service of Lord Caitanya."*
(Letter to Jadurani 1972)

"As Krsna takes away all the sinful reactions of a person immediately upon his surrender unto Him, ***similarly the external manifestation of Krsna, the representative of Krsna who acts as the mercy of the Supreme Personality of Godhead, takes all the resultant actions of the sinful life of the disciple immediately after the disciple's initiation****. Thus if the disciple follows the principles instructed by the spiritual master, he remains purified and is not contaminated by the material infection.*
Çré Caitanya Mahaprabhu therefore states that the spiritual master who plays the part of Krsna's representative has to consume all the sinful reactions of his disciple."
(SB 4.21.31)

"Because we have lived so many years without being Krsna conscious, we have lived only a sinful life, but Krsna assures us that as soon as one surrenders to Him He immediately squares all accounts and puts an end to all one's sinful activities so that one may begin a new life. ***When we initiate disciples we therefore tell them, "Now the account is squared. Now don't commit sinful activities any more****.""*
(Lecture Queen Kunti series)

"To chant the holy name of the Lord, one need not depend upon other paraphernalia, for one can immediately get all the desired results of linking with the Supreme Personality of Godhead. It may therefore be questioned why there is a necessity for initiation or further spiritual activities in devotional service for one who engages in the chanting of the holy name of the Lord. The answer is that although it is correct that one who fully engages in chanting the holy name need not depend upon the process of initiation, generally a devotee is addicted to many abominable material habits due to material contamination from his previous life. ***In order to get quick relief from all these contaminations, it is required that one engage in the worship of the Lord in the temple****. The worship of the Deity in the temple is essential to reduce one's restlessness due to the contaminations of conditioned life. Thus Närada, in his pancaratriki-vidhi, and other great sages have sometimes stressed that since every conditioned soul has a bodily concept of life aimed at sense enjoyment, to restrict this sense enjoyment the rules and regulations for worshiping the Deity in the temple are essential. Srila Rupa Gosvami has described that the holy name of the Lord can be chanted by liberated souls, but almost all the souls we have to initiate are conditioned. It is advised that one chant the holy name of the Lord without offenses and according to the regulative principles, yet due to their past bad habits they violate these rules and regulations. Thus the regulative principles for worship of the Deity are also simultaneously essential."*
(C.C Adi 7.76)

"In other words, the chanting of the Hare Krsna maha-mantra is so powerful that it does not depend on official initiation, ***but if one is initiated and engages in pancaratra-vidhi (Deity worship), his Krsna consciousness will awaken very soon, and his identification with the material world will be vanquished*** *. The more one is freed from material identification, the more one can realize that the spirit soul is qualitatively as good as the Supreme Soul. At such a time, when one is situated on the absolute platform, one can understand that the holy name of the Lord and the Lord Himself are identical."*
(C.C Madhya 15.108)

"In our Krsna consciousness movement we therefore change a devotee's name to a form that reminds him of Visnu. If at the time of death the devotee can remember his own name, such as Krsnadasa or Govinda dasa, he can be saved from the greatest danger. Therefore the change of names at the time of

initiation is essential. *The Krsna consciousness movement is so meticulous that it gives one a good opportunity to remember Krsna somehow or other."*
(SB 6.2.32)

""My dear Sakara Mallika, from this day your names will be changed to Srila Rupa and Srila Sanatana. Now please abandon your humility, for My heart is breaking to see you so humble.
PURPORT
Actually this is Sri Caitanya Mahaprabhu's initiation of Dabira Khasa and Sakara Mallika. They approached the Lord with all humility, and the Lord accepted them as old servants, as eternal servants, and He changed their names. ***It is to be understood from this that it is essential for a disciple to change his name after initiation***.
sankha-cakrady-urdhva-pundra-
dharanady-atma-laksanam
tan nama-karanam caiva
vaisnavatvam ihocyate
"After initiation, the disciple's name must be changed to indicate that he is a servant of Lord Visnu. The disciple should also immediately begin marking his body with tilaka (urdhva-pundra), especially his forehead. These are spiritual marks, symptoms of a perfect Vaisnava." This is a verse from the Padma Purana, Uttara-khanda. ***A member of the sahajiya-sampradaya does not change his name; therefore he cannot be accepted as a Gaudiya Vaisnava. If a person does not change his name after initiation, it is to be understood that he will continue in his bodily conception of life*** *."*
(C.C Madhya 1.208)

...What is specifically of interest is that the karma of the disciple is taken from the time of the **first initiation**. That would naturally mean that those who haven't as yet undergone the ceremony may of course be burning off some karma (due to undergoing the process of chanting etc…) but the **complete account** is not yet squared. To hold off indefinitely Rittvik initiation ceremonies would mean to deny prospective candidates this chance to be freed from their almost unlimited record of karma. Thus to put it bluntly blocking the Rittvik system of initiation in the name of trying to following Srila Prabhupada's instruction to first have a GBC is truly a great disservice to Srila Prabhupada and all aspiring candidates for initiation… ABC…GBC!!!

"Yes, there is definitely a vast difference between initiated and non-initiated. One who is initiated is authorized, and one who is not initiated is not authorized. Just like, for example, Pradyumna is attending class in Sanskrit in

a college, he is given chance to learn Sanskrit, but he is not equal with the regular students. <u>One who becomes initiated is channelized to the authorities in the disciplic succession</u>. One who isn't initiated may chant Hare Krishna (and should certainly be encouraged to do so) and serve in his own way, and gradually by doing so he may want to be initiated. <u>But otherwise he may fall away from following the rules and regulations</u>."
(Letter to Satsvarupa 1968)

NOTE: Another argument given is that those individuals who were duped earlier by bogus-acaryas in *Maya-ISKCON* but later came to their senses and accepted Srila Prabhupada as the Guru thus advocating the Rittvik system of initiation need not do "again" the official ceremony since it was already done for them by the bogus acarya. Those repentant devotees claim that they accept their initiation from the so-called Guru as a Rittvik initiation, thus they deem it acceptable to also keep the name given to them at the time of their so-called initiation. In order to clearly understand the underlying flaw in such beliefs one need only ascertain as to whether or not the person performing the initiation ceremony is empowered, for therein lays the answer to the dispute. Common sense will tell that one who has disobeyed Srila Prabhupada's order for Rittvik initiations either loses or can never be empowered. It has been argued that because their names (particularly the first 11 bogus acaryas) were on the list of July 9 th letter that they are still qualified to act as rittviks even though they disobeyed Srila Prabhupada deliberately. The following statements below prove that due to their defiance they broke their connection, thus there was no question for them to connect others.

*"The disciple and spiritual master are never separated because the spiritual master always keeps company with the disciple **<u>as long as</u> the disciple follows strictly the instructions of the spiritual master**."*
(SB 4.28.47)

"*TRANSLATION*
*The order of the spiritual master is the active principle in spiritual life. **Anyone who disobeys the order of the spiritual master <u>immediately becomes useless</u>**.*
PURPORT
*Here is the opinion of Srila Krsnadasa Kaviraja Gosvami. Persons who strictly follow the orders of the spiritual master are useful in executing the will of the Supreme, **whereas persons who deviate from the strict order of the spiritual master are useless***."
(C.C Adi Lila 12.10)

For the time being he has cut all link with me, <u>therefore any instruction given by him is unauthorized & should at once be rejected</u>
(Letter to Brahmananda 1967)

But if one deliberately defies such instructions, then his advancement is hampered from the very beginning. This defying means to disconnect the relationship with the Spiritual Master. ***And anyone who defies and therefore disconnects the relationship with the Spiritual Master can hardly expect the assistance of the Spiritual Master life after life*** *. I hope this will clear up this question sufficiently for you.*
(Letter to **Jayapataka** Los Angeles, 1969)

"*Prabhupada: (Ignoring question) Because that is offense. Guror avajna. First offense is guror avajna, defying the authority of guru. This is the first offense* ***. So one who is offensive, how he can make advance in chanting? He cannot make. Then everything is finished in the beginning.*** *Guror avajna. Everything is there. If one is disobeying the spiritual master, he cannot remain in the pure status of life .*"
(BG Question Answers 1974)

… As we know chanting on the beads and giving a spiritual name to the prospective candidate for initiation one must be empowered to do so…

"My Dear Revatinandana,
Please accept my blessings. Just now I have received some more requests for giving first initiation from Dhananjaya, and now I am receiving weekly not less than ten to fifteen such requests from new students. So it is becoming very expensive to send so many sets of beads such long distance, and it has become little bothersome for me also, so I think now you may be appointed by me to give first initiations to new disciples by chanting on their beads on my behalf. In America Kirtanananda Swami is going that. So now if there are two of you that will give me great relief. Kirtanananda will chant on the beads for new devotees in America, Canada, like that, you can chant on the beads for the European continent new disciples. ***They shall, of course, still be considered as my disciples, not that they shall become your disciples, but you will be empowered by me to chant their beads and that is the same effect of binding master and disciple as if I were personally chanting .*** *They may continue to send me their letters of request, along the President's recommendation, and I shall give them name and it will be entered by my Secretary in our records, only I will send my letter of reply to you and you will purchase beads there and chant them and send, along with my letter to the new initiates. Is that all right?*

I shall continue to deal with the matter of second initiations. The sacred threads do not require so much postage to send airmail."
(Letter 1973)

…In the above letter Srila Prabhupada tells his disciple that he is empowering him to chant on the beads thus the effect is the same of binding master and disciple as if he were personally chanting on the beads. This is significant. If the channel is empowered, **then only** does the formal binding between Srila Prabhupada and the candidate for initiation take place. Therefore those individuals who were duped were **never** formally linked to His Divine Grace and would thus need to undergo the Initiation ceremony properly. This may be a hard pill to swallow but the evidence is undeniable. In order to ensure that in the future there are no bogus initiations performed checks must be done to ensure that the channel is rightly situated. Much stress has been given to the qualifications of a prospective disciple but little research has been done in the matter of when a person is or isn't qualified to act as a Rittvik priest. Better late than never, perhaps there can be arrangements for mass rittvik initiations to be performed like on some auspicious day. That will give devotees a chance to do it properly and new devotees can also make their formal connection with His Divine Grace. Those individuals who wish to keep the names given to them by the bogus Gurus should note well that at their (possible) future rittvik initiation, they do not hold the right to decide that since that special prerogative was given to the Rittvik priest by Srila Prabhupada from 1977 onwards.

"In the past Temple Presidents have written to Srila Prabhupada recommending a particular devotee's initiation. Now that Srila Prabhupada has named these representatives, Temple Presidents may henceforward send recommendation for first and second initiation to whichever of these eleven representatives are nearest their temple. After considering the recommendation, these representatives may accept the devotee as an initiated disciple of Srila Prabhupada ***by giving a spiritual name****, or in the case of second initiation, by chanting on the Gayatri thread, just as Srila Prabhupada has done. The newly initiated devotees are disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupad, the above eleven senior devotees acting as His representative. After the Temple President receives a letter from* ***these representatives giving the spiritual name*** *or the thread, he can perform the fire yajna in the temple as was being done before.* ***The name of a newly initiated disciple should be sent by the representative*** *who has accepted him or her to Srila Prabhupada, to be included in His Divine Grace's "Initiated Disciples" book."*
(Letter to all GBCs and Temple presidents 9th July 1977)

2) **Original books** - Srila Prabhupada often emphasised the importance of his books beyond all other things since it is the basis of the Krsna Conscious movement. He is eternally living in his books and his request is that we utilise them. Without the original books the movement has no position. Each and every devotee has the opportunity to develop their own unique relationship with Srila Prabhupada via his transcendental

books. Changing his words means to block access to the Acarya. In fact the mentality to change the words of the Guru in other words over intelligence is yet another symptom of Atheistic Mayavada since the Mayavadis are fond of this…

"As we have given several times the example: the Vedas says that cow dung is pure. One who believes in that, he is theist. ***And one who does not believe in the words of the Vedas, they want to change, they want to misinterpret, interpolate, they are atheists****. Bhagavad-gita, anyone misinterpreting, giving wrong interpretation, or according to his concocted inter..., they are atheists. Theist, he'll believe all the words of Bhagavad-gita as it is, as Arjuna believed: sarvam etad atam manye yad vadasi kesava [Bg. 10.14]. "My dear Krsna, whatever You are speaking, without any malinterpretation, without any change of words, I believe in it." This is theist understanding. Not like the so-called rascal scholars: "It is not like this. It is not like that. I think it is like this." These are all rascaldom."*
(Lecture 1972)

"So sincere..., those who are actually followers of Vedas, they should understand that there is no difference between the Lord and His words—absolute. We read Bhagavad-gita, the words of Krsna. ***Then how we can change the meaning of Gita when it is spoken by Lord? Does it mean that I am greater than the Lord? "Krsna left something to be told by some rascals later on"—is that the meaning of Bhagavad-gita? Then where is the authority of Bhagavad-gita?"***
(Lecture SB 1970)

"There is no difference. Just like we are reading Bhagavad-gita. Why we're interested? Because Bhagavad-gita and the speaker of Bhagavad-gita, Krsna, they are identical. ***So you cannot change the words of Bhagavad-gita****. That is foolishness. Anyone who changes the orders and the words of Bhagavad-gita, they are rascal, they'll not get any benefit.* ***Because you cannot correct Krsna, what Krsna says or God says. That is not in your power."***
(Lecture SB 1976)

…The same principle can apply to Srila Prabhupada's words as these above quotes clearly show. Undoubtedly the rascal editors who have played this havoc by changing the words have polluted the books with their mundane thoughts. The potency of each and every syllable uttered by Srila Prabhupada is enough to grant spiritual perfection to a sincere soul. The devastating effect the book changing does is the people who read them contract the philosophical contamination of the rascal editors. A classic case is the famous **19.157 Madhya Lila** quote where Srila Prabhupada tells the reader that if they spot the non-devotees in the Society they can have his association directly. In other words it was not necessary for them to associate with a bunch of offenders and become contaminated. Due to the changing of that statement many innocent devotees think that they should stick it out and to disassociate is an offense when in fact it is the other way

around. Beside this, the sweetness of expression of Krsna Consciousness given by Srila Prabhupada enters deep within the hearts of his audience and attracts their minds to devotional service to Krsna. Tampering with those words and making it into "better" English in fact makes it dry. It is almost as if it were some philosophical pursuit. We in fact had our own experience with the Teachings of Lord Caitanya. Unfortunately we first read the changed one which has about 1008 changes and felt uninterested to read further. However when reading the original an inspiration was aroused to practically understand the Krsna Conscious science. This is exactly the effect. It is not optional that Srila Prabhupada's books should be reprinted in the original way it is his order therefore it is our law!!!

"Svarupa Damodara: That's actually a very dangerous mentality.
Yasodanandana: What is it going to be in five years? It's going to be a different book.
Prabhupäda: So you... What you are going... It is very serious situation. You write one letter that "Why you have made so many changes?" And whom to write? Who will care? All rascals are there. Write to Satsvarupa that "This is the position. They are doing anything and everything at their whim." ***The next printing should be again to the original way****."*
(Morning walk 1977)

"Bhugarbha: Now the Christians say God is dead.
Prabhupäda: No, that is not Christianity. If you can change, there is no religion. That is mental concoction. As soon as you make change, we reject immediately, useless. Religion (is) the world of God. Religion means the word of God. You cannot change the word of God. ***If you change the word of God, that is material, that is not religion. You cannot change the word of God by your votes. That is useless****. If you say that religion..., religion means the dharmam tu saksad bhagavat-pranitam [SB 6.3.19]. Find out this verse, Sixth Canto. There is no Sixth Canto there?*
Hari-sauri: We have one volume, but it's the wrong volume. We have Volume Two.
Prabhupäda: Oh. The definition of religion is just like law. Law can be given by the government. You cannot make law. If you make at home some law, nobody will touch it. It is not obligatory. But if government says "Keep to the right," it is obligatory. This is law. So religion, you cannot manufacture religion. Religion means the word of God. And if yearly or quarterly you change the words, that is not religion. ***That is not religion. That is mental concoction****. Therefore we are presenting Bhagavad-gita as it is. No change. Others, they are interpreting in*

their own way. That is not Bhagavad-gita. That is something else. (to devotee:) Keep it there. He will take. In the words of God there is no question of changing. You cannot change. ***As soon as you make a change, immediately it is material; it has nothing to do with spiritual world****. The same example, the law of government is one, and if you make change, that is not law. Government says "Keep to the right," you have to keep to the right. You cannot make "Keep to the left," no. That is nowadays happening—which edition of Christianity? There are so many.* ***Therefore it is, the purport of Christianity is lost****."*
(Room Conversation 1976)

NOTE: This last statement is a biggy!!! He says as soon as you change **immediately it is material**; it has nothing to do with the spiritual world also at the end he says **the purport of Christianity is lost** . Similarly as soon as one changes the words of Srila Prabhupada it is material it has nothing to do with the spiritual world and the purport of Krsna Consciousness is lost. Just see the damage!!! This should be enough to make anyone alert to the nefarious activity of book changing. There are unfortunately a few bewildered individuals who think that "even though there are changes, it's not so bad anyway because at least Krsna is still God and etc… etc…" as such they deem it fit to continue distributing and even reprinting changed books but the above statement puts that notion to rest. One cannot speculate on an issue like this that because there are only a few changes that it makes it alright and some how acceptable…

*"****Intermingling the spiritual with the material causes one to look on transcendence as material and the mundane as spiritual.*** *This is all due to a poor fund of knowledge."*
(C.C Madhya16.72)

"When disciples do not stick to the principle of accepting the order of their spiritual master, immediately there are two opinions . ***Any opinion different from the opinion of the spiritual master is useless****. One cannot infiltrate materially concocted ideas into spiritual advancement. That is deviation. There is no scope for adjusting spiritual advancement to material ideas."*
(Adi 12.9)

*"****Regarding publishing articles from the Harmonist, after the departure of my Guru Maharaja so many nonsense things have been written*** *. So we should know who has written these articles. Articles written by my Guru Maharaja can*

be published without any hesitation, ***but articles written by Prof. Sannyal after 1936, they are not at all good*** *."*
(Letter to Hayagriva 1969)

…Similarly the books of Srila Prabhupada which were printed after his departure viz …1977 most definitely shouldn't be printed!!!
For a more detailed explanation read the article **"Distinguishing the original books from the changed ones".**

3) **Preaching Centres** - Since the physical departure of Srila Prabhupada the *Maya-ISKCON* had long dismantled the structure set in place by His Divine Grace. The level of chaos that exists is truly at its summit. There is a growing need for bona-fide preaching centres to be established far and wide. Shelter should be given to those serious to understand the Krsna Conscious science. **Such centres should of course be centred on Srila Prabhupada**; the most effective way for this to come about is by making sure that there is diligent study of all of his vani. His Divine Grace his left behind for us the complete science. There is nothing outside of his transcendental books that we need to know. With the volume of lectures conversations etc… nobody could really find the excuse of "He gave only the basics."
Besides devotees themselves deriving benefit they should make sure that whoever comes to the centre becomes a truly Prabhupada focused individual, **in other words there should be no getting in the way or eclipsing of the Acarya**.

"This temple, these ISKCON centers are open, just to give everyone the chance of hearing about Krsna so that his dirty heart may be cleansed. This is the purpose. We have no other purpose *. We are not opening these centers for some material benefit. No, we want to give to the whole world the spiritual enlightenment without which they are suffering."*
(Lecture SB 1972)

"The purport is that one cannot live outside the society of devotees; one must live in the association of devotees, where there is constant chanting and hearing of the glories of the Lord. ***The Krsna consciousness movement is started for this purpose, so that hundreds of ISKCON centers may give people a chance to hear and chant, to accept the spiritual master and to disassociate themselves from persons who are materially interested, for in this way one can make solid advancement in going back home, back to Godhead*** *."*

(SB 4.22 .23)

"Interviewer: I think the first question is kind of basic, is why is everything always taped at all the...
Prabhupäda: ***Because we have got so many branches, they want to hear me, my singing, my speech, therefore they record it and send it to different branches****. We have got thirteen, fourteen branches: one in New York, one in San Francisco , Los Angeles, Buffalo, Boston, Montreal, Vancouver, London, Hamburg. We have got so many branches."*
(Interview 1968)

NOTE : While centres are being opened in various places it is important that no one individual or temple engages in controlling the others such bureaucratic dealings is to be avoided. Srila Prabhupada wanted independent centres that work together and keep the Acarya in the centre…

*"****I wish that each and every Branch shall keep their independent identity and cooperate keeping the Acarya in the centre*** *. On this principle we can open any number of Branches all over the world."*
(Letter to Kirtanananda 1967)

"Regarding your points about taxation, corporate status, etc., I have heard from Jayatirtha you want to make big plan for centralization of management, taxes, monies, corporate status, bookkeeping, credit, like that. I do not at all approve of such plan. ***Do not centralize anything. Each temple must remain independent and self-sufficient. That was my plan from the very beginning, why you are thinking otherwise?*** *Once before you wanted to do something centralizing with your GBC meeting, and if I did not interfere the whole thing would have been killed. Do not think in this way of big corporation, big credits, centralization--these are all nonsense proposals. Only thing I wanted was that books printing and distribution should be centralized, therefore I appointed you and Bali Mardan to do it. Otherwise, management, everything, should be done locally by local men. Accounts must be kept, things must be in order and lawfully done, but that should be each temple's concern, not yours.* ***Krishna Consciousness Movement is for training men to be independently thoughtful and competent in all types of departments of knowledge and action, not for making bureaucracy****.*

Once there is bureaucracy the whole thing will be spoiled. There must be always individual striving and work and responsibility, competitive spirit, ***not that one shall dominate and distribute benefits to the others and they do nothing but beg from you and you provide****. No. Never mind there may be botheration to register each centre, take tax certificate each, become separate corporations in each state* ***. That will train men how to do these things, and they shall develop reliability and responsibility, that is the point****."*
(Letter to Karandhara 1972)

"Regarding the several smaller temples being dependent upon the central temple of Washington D.C., that is up to you to decide, but so far I am concerned, I have not got much stock in such centralized management or organization. ***I never wanted that any of my temples shall be dependent upon the other temples*** *. Rather, our main business is to train up men to be self sufficient and competent in many ways to carry on the preaching work, not to make them into specialists or to minimize their responsibility by centralizing everything.* ***If each center must rely upon its own strength to stand, that will be better training ground for the devotees****. We must learn how to do all kinds of varieties of engagements on Krsna's service, not that we shall expect anyone else to act for us and thus avoid something ourselves. But for reasons of spreading Krsna Consciousness movement, we may sometimes centralize, just like the books and money for BBT are managed by Karandhara in Los Angles. In that case, for more than one man to be dealing with Dai Nippon, overseeing the general production and financial condition of the books, if that were left for each temple to manage, there would be great difficulty and the books would get neither printed nor paid for nor distributed widely. So in that case, centralized management is preferable. But in the case of new temples, it is better if they must have to struggle a little while to establish themselves in their cities, become familiar with the local city officials and leading citizens, elicit support from all quarters of the city, like that, otherwise these things will be neglected and there will be false dependency upon the outside supplies. This will deteriorate everything.* ***Our purpose of Krsna consciousness movement is to create first class servants of Krsna, that means they know how to do everything****."*
(Letter to Damodara 1973)

…The next quote shows how devotees should be dealt with in the temple.

"Prabhupada: ***No, it is Krsna's service. Everyone is offering voluntary service. So not that anybody's paid and if he cannot, dismiss or... Yes. This bureaucracy is not... Train him. Train him. If he does not know, train him. <u>But things must be done very nicely by cooperation</u>. That is wanted****. Everyone should remember that we are serving Krsna, and everyone should remember, "The other person is serving Krsna. And because he is serving Krsna, he is not my servant; he is my master." That should be always in view. Therefore we address, prabhu: "You are my master." We never address, "You are my servant." We are trained up to say my brother, that "prabhu," "such and such prabhu." Prabhu means master.* ***Nobody think himself that he is master. He should always think that everyone is his master because he's serving the master. This is our philosophy****. So in this way... Now you have got good arrangement and they're all intelligent persons, young persons.*
(Room conversation 1976)

4) **<u>Harinama</u>** – As preaching is the spearhead of the Krsna Consciousness movement, Harinama is the spearhead of the preaching, without regular Harinama, devotees will not feel enthused to push on. This simple formula will actually end all difficulties and unite the *Prabhupadanugas.* Since there is much politics and disorder the real mission has been neglected. It is only the tricks of Maya to stop devotees from going out and spreading the bona-fide mission of Srila Prabhupada. Somehow the glare of *Maya-ISKCON* has been quite successful in alluring even valorous devotees like Jatayu. As such the real ISKCON which always exist as a transcendental body of sincere followers of Srila Prabhupada has been some what invisible for the past few decades. It is time for the test. Let the *Maya-ISKCON* be put in the fire and let the real ISKCON surface. Many devotees have forgotten what it was and some have never truly experienced it but it is not too late. The key to the true revival **starts** with the Harinama Sankirtana!!! Srila Prabhupada expressed that the movement started in this way and things gradually developed.

"Our, this sankirtana movement is so nice that simply by chanting, the vibration will create an auspicious atmosphere, variyan esa te prasnah [SB 2.1.1]. Now you can practically see, those who are old members... ***So I began in this New York in that storefront simply by chanting****. So I did not bribe you American boys and girls to come after me.* ***This is the only asset was chanting****. That in Tompkinson square park, this Brahmananda Swami he first came to dance in my chant. (laughter) He and Acyutananda, that was the first dancing of our Krsna conscious movement. (laughter) Yes. And I had no mrdangas. That was a, what is that?*

Devotee: (indistinct) drum.
Prabhupada: Drum, little drum. So I was chanting Hare Krsna for from two to five, three hours, and so many boys and girls were coming and joining, and there was first photograph in the Times, New York Times, they appreciated, and people also appreciated. ***So this chanting, the beginning was only chanting. There was no, nothing more****. At that time there was no program of prasada distribution. That, later on it came. So we should always be confident that this chanting is not a vibration of this material world."*
(Lecture SB 1973)

*"It is very, very encouraging that you are holding kirtanas in public places and some way or other people are becoming interested. These outdoor kirtanas should be rigidly followed at least one hour daily. That will make our movement popular there. We have good experience here in every city, especially Los Angeles, New York, Boston, and here in Columbus****. This is making our movement very popular more and more, so in any circumstances, you all go together outdoors for kirtana at least for one hour daily".***
(Letter to Krsnadasa 1969)

"In this age, chanting of Hare Krishna Mantra is the prime business of the devotee, and preaching of this Hare Krishna Mantra by outdoor Sankirtana and propagation of literature is our more important business. Side by side, Deity worship is recommended, but when there is a question of accepting one of them, ***we shall prefer to accept chanting of Hare Krishna Mantra first****."*
(Letter to Hansadutta 1969)

"Outdoor kirtana must be done, even at the cost of suspending all editorial work. ***That is your first and foremost business****. Temple worship is not so important. If need be, the whole temple can be locked,* ***but the outdoor kirtana cannot be stopped*** *."*
(Letter to Rayarama 1969)

"It is therefore said, tasyaiva hetoh prayateta kovidah. ***An intelligent person should try to spread Krsna consciousness through the chanting of the holy name of the Lord****, and all the necessities of life will automatically follow."*
(SB 7.14.7)

*"**The Krsna consciousness movement that Sri Caitanya Mahaprabhu started by chanting the Hare Krsna maha-mantra still has its potency** . Therefore people should understand it seriously and scientifically and spread it all over the world."*
(C.C Adi Lila 17.141)

*"Prabhupada: Yes. Just like this Krsna consciousness movement: it is welfare activities for all the people of the world. It is not a sectarian movement, not only for the human being, but also for the animals, birds, beasts, trees, everyone. This discussion was made by Haridasa Thakura with Lord Caitanya. In that statement, Haridasa Thakura affirmed it that by chanting Hare Krsna mantra loudly, the trees, the birds, the beasts—everyone—will be benefited. This is the statement of Namacarya Haridasa Thakura. **So when we chant Hare Krsna mantra loudly, it is beneficial for everyone**. This statement was put forward in Melbourne in the court. The, the court inquired that "Why do you chant Hare Krsna mantra loudly in the street?" The reply we gave that "Just to benefit all the people." Actually, it is the fact. Of course, now there is no prosecution by the state. We are chanting very freely on the streets. That is the benefit. If we chant Hare Krsna mantra, it benefits everyone, not only human beings. My Guru Maharaja used to say if somebody complained that "We go and chant, but nobody attends our meeting," so Guru Maharaja would reply that "Why? The four walls will hear you. That is sufficient. Don't be disappointed. **Go on chanting. If there are four walls, they will hear. That's all." So chanting is so effective that it benefits even the animals, beasts, birds, insects, everyone. Go on. This is the best welfare activity.** In the human society there are welfare activities for some society or nation or community or human being. But this welfare activity is beneficial not only to the human society but to the birds, beasts, tree, animal, everyone. This is the best, supermost welfare activity in the world, spread Krsna consciousness."*
(NOD Lecture)

*"I look forward to seeing the Italian Sri Isopanisad. In France they have now published. There is very good scope in Europe for this Sankirtana movement. **If you just spread this chanting in Europe, then it becomes Vaikuntha**. Side by side push on the literature distribution as far as possible. This should be done very vigorously, and you will have great success there. My guru maharaja was always very pleased when even a small pamphlet was distributed. So I thank you for your assisting me in this mission to fulfill the order of my guru maharaja."*
(Letter to Haihaya 1974)

"Sankirtana will always be appreciated, because it is the special blessings of Lord Caitanya Mahaprabhu on the people of this fallen age of Kali. Sukadeva Gosvami says, this age is an ocean of faults, but there is one boon, in this age one gets the same result as was achieved in former ages through elaborate temple worship, costly sacrifices, or introspective meditation, simply by chanting the Holy Name of The Lord. It is for this reason only that this Hare Krishna movement has spread so quickly all over the world. The people of this age are so fallen they are like cats and dogs. What cats and dogs will understand about philosophy? If a dog is barking and you speak with him very nicely ``my dear dog, please try to control your barking, it is very disturbing'' will he be able to understand? therefore we simply throw him a bone, and he is satisfied. ***So distribute prasadam, and chant Hare Krishna. For the mass of people this is the only medicine****. Lord Caitanya never spoke philosophy in public, he held kirtana and distributed prasadam. When he meet Sarvabhauma Bhattacarya he talked high philosophy, otherwise, Chanting and prasadam distribution."*
(Letter to Acyutananda, Yasodanandana 1975)

"Prabhupada: Yes. Not dualism. How many isms, nobody knows. But... What is called? Faction. Faction. Everyone is divided from the other.
Madhudvisa: Yeah.
Prabhupäda: ***So we should not bring that attitude in our society. That is my request*** *.*
Guru-krpa: Envious. They're all envious.
Prabhupäda: That you should not do. ***And that unity is possible with, only when harer nama [Cc. Adi 17.21] is there constantly. Otherwise, it will be factional****. What do you call? Factional is the right word?*
Hansadutta: Yes, yes. Factional."
(Morning walk 1976)

NOTE: This last statement shows that the only way for Prabhupadanugas to solve conflicts is through **constant chanting**. We must not commit violence anymore by stopping the preaching work!!! Harinama is the key. Instead of spending thousands of dollars in court fighting the laxsmi should be utilised to organise mass Sankirtana and prasadam distribution. Prabhupadanugas from around the world should be invited to participate. Through such regular events there will be organic co-operation. There is no need for force and dictatorship, the inspiration will come from Srila Prabhupada and he has already given us this simple formula of chanting we simply must try to implement it.

Jaya Srila Prabhupada!!!

Section C – Simply by Chanting!!!

We would like to end this article with a small compilation of different statements on the importance of Kirtana. For a more elaborate explanation on the art of chanting see the article **Kirtana-Rasa.**

"In this age the spiritual revolution was recommended by Lord Caitanya Mahaprabhu. He demonstrated that the Yuga Dharma for this age is the Sankirtana chanting of the holy names. If we want the degraded mass of people to be elevated, we must stop their sinful activity. ***To stop sinful activity one must purify the mind and the best process for purifying the mass mind is the chanting of the maha mantra Hare Krishna. This can be done in public where everyone has a chance to hear and be purified*** *."*
(Letter to Swami Jara Kumar 1974)

"Because of the presence of the Lord in the form of the transcendental vibration, the Vaikuntha atmosphere is evoked. This atmosphere is without fear and anxiety. One living entity does not fear another. By hearing the holy names and glories of the Lord, a person executes pious activities. Srnvatah sva-kathah krsnah punya-sravana-kirtanah (SB 1.2.17). Thus his material hankerings immediately stop. This sankirtana movement started by the Society for Krishna Consciousness is meant for creating Vaikuntha, the transcendental world that is without anxiety, even in this material world. The method is the propagation of the sravanam kirtanam process throughout the world. In the material world everyone is envious of his fellow man. ***Animalistic envy exists in human society as long as there is no performance of sankirtana-yajna, the chanting of the holy names—Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare*** *. The Pracetäs therefore decided to remain always in the society of devotees, and they considered that to be the highest benediction possible in human life."*
(SB 4.30.35)

"Therefore, the best performance of yajna given to us is the sankirtana-yajna. Yajnaih sankirtana-prayair yajanti hi sumedhasah (SB 11.5.32). ***Those who are intelligent take advantage of the greatest yajna in this age by chanting the Hare Krsna maha-mantra in congregation****. When the Hare Krsna mantra is chanted by many men together, the chanting is called sankirtana, and as a result of such a yajna there will be clouds in the sky (yajnad bhavati parjanyah [Bg. 3.14]). In these days of drought, people can gain relief from scarcity of rain and food by the simple method of the Hare Krsna yajna. Indeed, this can relieve all of human society. At present there are droughts throughout Europe and America, and people are suffering, but if people take this Krsna consciousness movement seriously, if they stop their sinful activities and chant the Hare Krsna maha-mantra, all their problems will be solved without difficulty."*
(SB 9.1.17)

"The principle of chanting is to glorify the Lord and not to attract a crowd . If Krishna hears nicely then he will ask some sincere devotee to gather in such place."
(Letter to Brahmananda 1967)

"These boys, they are going with kirtana party. ***Because they are Krsna conscious, it is not that they are sitting idly in this temple****. They are going outside, preaching this philosophy so that others may take advantage of it. So a Krsna conscious person cannot sit idly. He thinks that such a nice philosophy of life, why it should not be distributed. That is his mission."*
(Lecture BG 1969)

"I am so glad that your Kirtana is driving away the Mayavadi philosophers from that part of the country, and Haridvar and Hrsikesa are full of impersonalists. ***If you can drive them away by your vibration of Hari Kirtana, Krishna will be so much pleased and Lord Caitanya will shower His blessings upon you****."*
(Letter to Harivilasa 1968)

"Similarly there are sahajiyäs, they also say that kirtana is not required for them. Kirtana, one who has very much advanced, he doesn't require to chant Hare Krsna. I have heard it *.*

But the [break] ...begins from kirtana. Sravanam kirtanah visnoh [SB 7.5.23]. Sastra says, kirtaniyah sada harih [Cc. Adi 17.31].
harer nama harer nama harer namaiva kevalam
kalau nasty eva nasty eva nasty eva gatir anyatha
[Cc. Adi 17.21]
***So in this age, especially in Kali-yuga, one who does not join in the kirtana, he's not a devotee at all** . He's outside, bahir anga, bahir-artha-maninah. This sravana kirtana is the first business of devotee. Sravanam kirtanah visnoh [SB 7.5.23]. Those who are actually devotees... Caitanya Mahaprabhu always engaged in kirtana. He advised, kirtaniyah sada harih [Cc. Adi 17.31]. **It is not that one who is advanced, he hasn't, hasn't got to take part in kirtana. That is nonsense. Sada. Sada means always, whether you are advanced or not advanced** . Kirtaniyah sada harih. Sravanam, sravanam kirtanam. Kirtana, as, unless one hears, how he can... Kirtana also... Speaking (is) also kirtana. But unless one is hea..., hearing, how he can speak? Sravanam kirtanam visnoh smaranam päda-sevanam arcanam... [SB 7.5.23]. These are nine different processes, and our Gaudiya Vaisnava sampradäya, following the footsteps of Caitanya Mahaprabhu, their principal business is this kirtana, hari-kirtana: Hare Krsna, Hare Krsna, Krsna Krsna... Kirtanad eva krsnasya. It is in Bhagavata, it is said: kirtanad eva krsnasya mukta-sangah param vrajet. Unless one is enthusiastic in sravanam kirtana, especially kirtana..., kirtanad eva krsnaasya... There are... Talking of Krsna, that is also kirtana. But especially for the general... For everyone. Why general? Everyone. Caitanya Mahaprabhu—who can be more advanced than Caitanya Mahaprabhu?—He was daily joining in kirtana. Four hours daily at Jagannatha Puré temple. It was a regular program. Not only that: He organized four parties, four parties, sixteen men in each party. So the four parties in four directions, they'll perform kirtana, and in every party Caitanya Mahaprabhu seemed to be, He's present in every party. That was another opulence of Caitanya Mahaprabhu. So He has recommended,*
trnad api sunacena
taror api sahisnuna
amanina manadena
kirtaniyah sada harih
[Cc. Adi 17.31]
One should be very tolerant and humble and giving respect to anyone, not expecting any respect for oneself. Such person can chant Hare Krsna maha-mantra sada, always. Kirtaniyah sada harih."
(NOD Lecture 1973)

"Anyway, I understand that Mukunda is leading now a nice Kirtana party in the streets, and there is good response. The time is fast approaching when we will have to perform such public Kirtana in all the important cities of the world."
(Letter to Gurudasa 1968)

"My advice to you under the circumstances is that at least for one hour you must all go to have Sankirtana outside on the streets or in the park. That is your life and soul, first business. The next business is completing the chanting of 16 rounds every day. The next business is your editing, and if you find extra time, then you can attend the temple ceremonies. Otherwise you can stop these activities, but outdoor kirtana, your editing work and chanting of 16 rounds must be done. Outdoor kirtana must be done, even at the cost of suspending all editorial work. ***That is your first and foremost business. Temple worship is not so important. If need be, the whole temple can be locked, but the outdoor kirtana cannot be stopped****."*
(Letter to Rayarama 1969)

"Practicing is already done by kirtana. It is not required for us to become artists. ***Our main point is service to Krishna, not to please an audience****. We shall not divert our attention too much to adjustment of musical sounds. People should not misunderstood that we are a band of musical artists. They must know that we are devotees of Krishna.* ***Our devotional practice and purity shall be so strong that wherever we chant there will be immediately an impression in the audience for devotion to Krishna****."*
(Letter to Tamal Krsna 1969)

"Lord Caitanya instructed us to be more humble than the grass on the street, and more tolerant than the trees, and to offer all respects to all, demanding no respect for ourselves. All these nice qualifications make one worthy to chant Hare Krishna. Just try to follow these principles and keep staunch faith in Krishna and in Spiritual Master, and your life will be successful without any doubt.
Regarding Kirtana Party: ***My idea is that at least one dozen persons should form a Kirtana Party****. Two persons play mrdangas, eight persons play karatalas, one person playing tamboura, and one person playing melodious harmonium. The person who will play on tamboura will be leader singer. You have just calculated what I want, when you suggest that the leader should sing as I do, and the others will respond. That will be very nice. But all the members of the party*

*will be pure devotees. **None of them should be outsiders**. We do not want any outsiders as far as possible. Mrdanga playing as you are doing at present will make you more and more expert as you go on playing. Here also I see Gaurasundara simply by playing is improving. **If all the members keep their faith in Krishna and tries to please Him, certainly everyone will be pleased by hearing our Kirtana. It is sure and certain**. When such Kirtana will be demonstrated, only the harmonium player may sit, and all the others may stand up and join the Kirtana and dancing properly dressed."*
(Letter to Hansadutta 1968)

*"I am very much ambitious for leading a Kirtana party, especially all over your state, and Europe. Hamsaduta is trying to organize this party. **If you can move with this Kirtana party, say a batch of 12 to 15 heads, all over the States, as well as Europe, I am sure we will be more popular than the so-called yogi Maharishi Mahesa** ."*
(Letter to Brahmananda 1968)

"Regarding your request for a kirtana musician, we don't require anyone who is very musically talented. Here in New Vrindaban Hayagriva has organized very nice kirtana party, and they are singing and chanting thrice daily very, very nicely. So I think you are the best mrdanga player, and similarly you have Rsi Kumar, Madhusudana, Uddhava, as well as others, so if you think all of you are deficient, I can send you a tape recording teaching playing techniques, and you will learn from this. You have got another devotee, Mohini Mohan, Purusottama's friend, and Purusottama says he is a musical master, so utilize the talent you have got and surely your propaganda will be successful and more men will come. It is in the same way that I came here with only one pair of cymbals, and now there are hundreds of cymbals going on. So Krishna will send us men; gradually as we qualify ourselves everything will come."
(Letter to Brahmananda 1969)

"I am very pleased to note that there are some nice boys and girls who are joining you at kirtana. Try to show them the importance of our movement, and the best way of doing this is by Sankirtana. Here in Columbus we had a very big meeting at the Ohio State University and more than one thousand students were chanting and dancing along with us. So there is very good potential for spreading our movement amongst the college students, and if we simply present them with the

opportunity of chanting with us, and then we lecture on Bhagavad-gita As It Is, then surely many intelligent people will become attracted. So Sankirtana Party in the streets and Sankirtana Party in school engagements should be our chief business. This will assure success in our propaganda activities."
(Letter to Ananda 1968)

"I am very glad that Krishna is already dictating you how to make perfect the SANKIRTANA party. I completely agree with you about the program of our traveling across the country, being booked in several places. And I am glad that our friend, Allen Ginsberg, is helping you. There is no doubt about our success if we can make this Kirtana party successful. ***The most important point in this connection is that we shall never be professional; that is to say, we shall try to make the Kirtana party perfect from the point of view of Krishna Consciousness****. The idea of introducing Panca-tattva in the kirtana party was also contemplated by me. Not only that, we have to prepare different dresses for Radha and Krishna, and Their eight confidential Associates, Sakhis. Sometimes you have to dress somebody as Nrsimhadeva and Prahlada; in this way, we shall have varieties of show along with the kirtana, and all the varieties will be picked up from Srimad-Bhagavatam and Bhagavad-gita. We have to teach the Brahmacaris and the Brahmacarinis to speak in Sanskrit some of the verses in this connection, and we explain the verses by singing, chanting, and speaking also. Sometimes in the middle of chanting and singing, we shall speak also. So, all these varieties show will be so attractive with melodious musical sounds, and above all our good behavior and advanced Krishna Consciousness, will make this show very successful. In the meantime, you train the Kirtana party as you are doing, and the responsive method is all perfect. I have already written you in my last letter in this connection, and again I say that the responsive method should be practiced.* ***There may be more than one singer, just like you may take the leader's seat, sometimes Jaya Govinda may take the leader's seat, sometimes others may take the leader's seat, but the method of chanting and responding, then chanting, should always be followed*** *. When I come to New York certainly we shall devise plans on this touring program, not only traveling within the States, but also traveling all over the world. And when we go to India in course of our travel, we shall collect some Indian devotees also to join us. Not only Indian, we shall gradually collect devotees from all over the world without any discrimination. Our Krishna Consciousness movement must be all-pervading, as Krishna is all-pervading."*
(Letter to Hansadutta 1968)

"I am very pleased to learn of our success in Yugoslavia. When there is a little hope of success in these countries, it encourages me 100 times more than in other places. If they take up this Krishna Consciousness, they'll take it very seriously. This is the perfection of Communist ideology. Everything belongs to God. No private proprietorship. They have gone on the radio, that means they have purified the whole atmosphere. That is the way to introduce, the transcendental sound vibration will act. Utilize this approach. Gradually try to convince them that this movement is the perfection of Communism. ***Go on singing Krsna kirtana. That is our program. Caitanya Mahaprabhu used to go out chanting. He never spoke philosophy in public, only among higher circles. The chanting is very effective*** *. Along with tampura and mrdanga played very rhythmically let them chant. Perform this musical demonstration and sell books as far as possible, and feasting. Then everything will be successful. It is good that they do not like these bogus yogis and they like Hare Krsna mantra.* ***Give them the chance to chant the Hare Krsna maha mantra somehow or other, then very soon good results will be visible****."*
(Letter to Harikesa 1976)

""Indeed, their effulgence is like the brilliance of a million suns. Nor have I ever heard the Lord's names chanted so melodiously.
PURPORT
Such are the symptoms of pure devotees when they are chanting. All the pure devotees are as bright as sunshine, and their bodily luster is very effulgent. In addition, their performance of saìkértana is unparalleled. There are many professional chanters who can perform congregational chanting with various musical instruments in an artistic and musical way, but their chanting cannot be as attractive as the congregational chanting of pure devotees. If a devotee sticks strictly to the principles governing Vaiñëava behavior, his bodily luster will naturally be attractive, and his singing and chanting of the holy names of the Lord will be effective. People will appreciate such kértana without hesitation. Even dramas about the pastimes of Lord Caitanya or Çré Kåñëa should be played by devotees. Such dramas will immediately interest an audience and be full of potency. The students of the International Society for Krishna Consciousness should note these two points and try to apply these principles in their spreading of the Lord's glories."
(C.C Madhya 11.95)

"I am very happy to hear you are making nice arrangements for the Kirtana Party; I am anxious to see the idea take shape ."
(Letter Hansadutta 1968)

Please chant
Hare Krsna Hare Krsna, Krsna Krsna, Hare Hare,
Hare Rama Hare Rama, Rama Rama, Hare Hare.

And be happy!!!
Jaya Srila Prabhupada!!!